

# Religious Education<sup>195</sup>

*The Journal of The Religious Education Association*

(Copyright, 1922, by the Religious Education Association)

---

---

VOL. XVII

JUNE, 1922

No. 3

---

---

## CONTENTS

IS THERE A MORAL BREAKDOWN OF YOUTH? . . . . .	196
AN EVALUATION OF THE AIMS OF WEEK-DAY SCHOOLS . . . . .	197
<i>Benjamin S. Winchester</i>	
THE AIM OF WEEK-DAY RELIGIOUS EDUCATION . . . . .	200
<i>Geo. Craig Stewart</i>	
WHAT OFFICIAL RELATIONS ARE DESIRABLE WITH PUBLIC SCHOOLS—WHAT UNOFFICIAL RELATIONS . . . . .	201
<i>Jesse B. Davis</i>	
THE CO-OPERATING DENOMINATIONAL TYPE . . . . .	205
<i>Earl F. Zeigler</i>	
THE MALDEN PLAN . . . . .	208
<i>Walter S. Athearn</i>	
THE COMMUNITY PLAN . . . . .	212
<i>William G. Seaman</i>	
TRAINING AND QUALIFICATION OF WORKERS IN WEEK-DAY RELIGIOUS EDUCATION . . . . .	214
<i>Charles M. Brunson</i>	
THE FINE ARTS IN THE CURRICULUM . . . . .	215
<i>H. Augustine Smith</i>	
PROBLEMS IN SUPERVISION . . . . .	220
<i>John E. Stout</i>	
CAN GROWTH IN RELIGION BE MEASURED . . . . .	224
<i>Hugh Hartshorne</i>	
DISCUSSIONS OF THE CONFERENCE . . . . .	230
A SCHOOL STANDARD . . . . .	269
NOTES . . . . .	270
BOOK NOTES . . . . .	272, 299
GRAPHIC CHARTS ON THE SURVEY . . . . .	275

---

*The writers alone are responsible for opinions expressed in this Journal; the Association affords an open forum with entire freedom and without official endorsements of any sort.*

## Is There a Moral Breakdown of Youth?

The platform vogue of the hour is that of pessimistic criticism of the manners and moral conduct of young people today. We stand helplessly lamenting their tendency to break with customs to which we have become endeared. Does this signify a general abandonment of moral standards? It seems that it does to those who think of moral standards as fixed and authoritative rules, who regard morality as a something handed down unchanged from generation to generation.

Young people today are really a good deal more moral than were their grandmothers; they have greater chance to be. The difference that shocks many lies in the fact that young people today act with intelligent choice as to their conduct while past generations acted usually under control, by authority, or according to some fixed tradition. The difficulty lies in the fact that human conduct seems to be emerging, under education, from moral feudalism to moral freedom; youth are in general transition from control by authority and tradition to control by intelligence and from within.

And, in this transition period, we stand wringing our hands over the situation, lamenting the past and wondering why our most pious efforts seem futile, but making no specific provision for such a time of need. What is the real situation. The problem is not one of changing customs but of enlarging responsibilities without adequate preparation. Society has no purpose of training its own members for social living. Public education is destitute of public purpose. We hope to see moral-mindedness grow by accident.

Young people are not bad; they are only trying to find their way without guidance, and without motive. The old controls have broken down; new and adequate controls have not been developed. We have seen the external controls fail; the inner guidance of enlightened wills we have neglected.

Attempts to reinstate the old controls will fail. Our duty is to develop the new ones. We need not moral precepts so much as moral imperatives, not codes so much as the compulsion of controlling ideals and purposes. Faith is the one cure for the foolishness of youth; to give our boys and girls a glowing faith in the possibility of a just and loving world, to give them a religious purpose of service to its realization, would be to lead them to the discovery of moral controls even for this day. Our duty is to help youth find the right ways, to help them to make wise choices, to help develop their wills so that in freedom they may for themselves choose clean, helpful, socially minded ways of living.

## An Evaluation of the Aims of Week-day Schools

BENJAMIN S. WINCHESTER\*

As one scrutinizes the aims of week-day schools of religion, as disclosed in the survey of Prof. Shaver, he is driven to two conclusions: first, that these schools owe their existence to the fact that there is a widespread and growing conviction that our present efforts at religious education are inadequate, and, second, that the aims around which these schools are being organized, and which are to determine their curricula, methods of teaching, organization and administration, are not essentially different from those which lie back of the other agencies of religious education, such as the Sunday-school, for example. Let us consider briefly the significance of these conclusions.

### I. The conviction that Present Religious Education is Inadequate.

It is judged to be inadequate on various grounds. First, the conditions in society indicate that this is true. The prevalence of crime, the loosening of moral restraints, the evidences of selfishness and greed, the emphasis upon rights rather than upon duties, the injustices and barbarities of our boasted civilization, the dependence upon force rather than upon reason and persuasion as a method of settling disputes—all these indicate that something is radically wrong with us, and religious people are impelled to believe that these symptoms point to a need of more religion and reveal shortcomings in our religious education.

This conviction is deepened as one looks closer. It is discovered that a very large proportion of our population is quite outside the range of immediate educational effort. These 27,000,000 are untouched by religious education of any systematic kind simply because they do not go to church or Sunday-school. Moreover, those who do go seem to gain but little. The Report on *Religion Among American Men* was a startling revelation as to the place which religion occupies—or fails to occupy—in the consciousness of the average man, for the draft gave us a cross section of the young manhood of America.

We seem, therefore, to be compelled to admit that our efforts at religious education thus far have fallen far short of producing the effects, either in the individual or in society at large, which must be produced if this world is to be a satisfactory one in which to live. Life now is too hampered, too subject to the limitations and disturbances which cause widespread annoyance and suffering. Militarism, industrial warfare, partisan politics, competitive commercialism, exploitation of the weak by the strong, the lust for and the misuse of power, class hatred, race antagonism, domestic tragedy and the crime in high places and in the underworld—all these are far too prevalent in our so-called Christian civilization and we seem incapable of avoiding them. They seem beyond control.

The hopeful aspect of the situation is this. Not only is there a hunger for a less restricted, more abundant life, but the very movement toward week-day religious education is evidence of the belief that this bad state of things can be improved, through religion and by means of educational methods.

\*Dr. Winchester is the Associate Editor for the Congregational Publishing Society, Boston. His paper is based upon the studies of "Aims," published in *RELIGIOUS EDUCATION* for February.

The abundant life we hope for is, must be, attainable. If we have had too little religious education, let us have more of it. Let us bring more people under its influence. Let us devote more time to it. Let us make our discipline more thorough. Thus far, I fancy, we should all find ourselves in substantial agreement.

II. The Assumption that Present Needs will be Met by More Religious Education of the Same Sort.

It is perfectly natural that the persons who are convinced that more religious education is necessary should proceed to expand along lines already familiar. Let us teach more Bible, more missions, more church history. Let us place more emphasis upon drill and memorization. Let us make Bible stories more attractive and interesting. Let us have better text books, illustrative material, and more elaborate equipment. Let us employ more of the methods which have been effective in public schools—map work, hand work, dramatization, expressional activities. We must seek in every possible way to get knowledge across, to motivate the instruction by means of credits and tests. Let us have more worship, the learning of more hymns and prayers.

If, however, our religious education is admittedly inadequate, it is a fair question as to whether the present unsatisfactory conditions in society will be remedied, or in any considerable measure improved, by simply increasing the amount of the same kind of education. It may be that we need a different kind. Before we commit ourselves finally to the building up of a new institution upon the old foundations, it would be well to examine afresh the aims for which the institution is to exist. It may be that we shall discover other fundamental reasons that help to account for the inadequacy of our religious education. It may be that the present unsatisfactory conditions in society are partly the result of conflicting aims in education, of uncorrelated teaching processes, of waste and confusion due to the overlapping of agencies and programs. If so, we should hardly remedy a bad situation by devising another agency of similar type to do the same sort of thing in more vigorous and determined fashion and thus add still more to the confusion and mal-adjustment from which the mind of the pupil already suffers.

This may seem a harsh way of putting the case. There is no desire to speak invidiously of week-day schools, or to disparage their efforts. There are obvious reasons why their aims should be, at the start, those which have been generally assumed in other schools. The very desire for more time, which has led many to seek for an allowance of time from the public school program, has brought pressure to bear from school boards which tends to strengthen the assumption that knowledge is the important thing in education. "Produce your text books, let us see your course of study, before you ask for public school time," they say. Public school efficiency, in the popular mind, has certain tangible aspects. It is apt to be judged by the elaborateness of courses of study, as apparent in text books, "stiffness" of courses, rigidity of discipline, "high standards."

Moreover, in asking support for these week-day schools, those who stand sponsor for them must show results. The public is not content to pour money into a new venture year after year with nothing to show for it. The easiest things to visualize the conception of religious education are



"exhibits" of hand work, note book work, essays, examination papers, models, memory drills, demonstrations, dramatizations—all of which leave still unanswered that deeper question, *What have the pupils become?* How differently do they feel and act? What habits and attitudes have been established? By what motives and purposes are they controlled? It is not so easy to make a convincing demonstration of these things, nor can a demonstration be made so speedily. It may require not months, but years, to convince a community of the real success of a school, judged by such tests as these. But these, after all, are the true tests.

We plead, then, for patience in the formulating of aims. Let us not lose this fine opportunity, offered by a widespread desire for something more and better, by failing to think through our educational processes until we arrive at something better, and not merely something more. Let us insist upon a fresh formulation of our aims in religious education; first, the great, central, controlling aim, by which all elements which enter into the educational process are to be relentlessly judged. And then, the subsidiary aims, around which to build in detail our future systems of religious education. The survey plainly discloses the fact that this is precisely what we have failed to do as yet. But how shall we proceed toward such formulations?

Have we not a clue in the very conviction out of which week-day schools have arisen, the conviction that the state of society is becoming intolerable, but also that it is improbable? Let us set out from this point of departure, and ask the further questions: In what respects is the present order of society unsatisfactory? What kind of a world would we like to create, through education? What sorts of individuals would be necessary to make up such a world? And by what educational agencies and processes may such individuals be produced? If we could but answer these questions we should be in a position to test and evaluate our materials, our methods, and our results in the teaching process.

This leads us at once to the heart of the problem. If it is our hope to improve society, then our education must be such as to lead each pupil to reflect upon, and to seek to change the world in which he is living, the real world of his everyday experience, the world in which he finds his everyday relationships to parents, brothers and sisters, schoolmates and playmates. Our education must seek to make God a real Fact in every part of this experience, a Reality not only to be reckoned with but also to be coöperated with and helped by—not only a Fact of experience, but a potent Factor in the attainment of satisfaction in living. And if we are convinced that certain attitudes and responses which children make to this world of their experiences result only in making their own and others' lives miserable, then our education must set itself to the cultivation of other attitudes and responses and habits which lead to the opposite result.

This leads us, then, to the study of the motives from which children act to a study of the strains and problems of childhood, the instincts and desires which now control conduct, and to a study of the processes by means of which these motive forces may be transformed into others. We are concerned, in other words, with nothing less than the making and remaking of human nature, as Prof. Hocking has put it, with nothing less than the transformation of instinct and the supplying of powerful new motives.

It is not our task to attempt to present in detail the aims which should

guide our educative processes, but simply to evaluate the aims already confessed. To attempt to make a detailed statement of aims would lead us into the whole problem of the curriculum, and that is another story. That theme will be discussed elsewhere in connection with the program. We may, however, pause to say that the formulation of the kind of aims we are advocating does not involve the abandonment of those things we have previously assumed to be essential in religious education. The Bible and missions, and all the other things, will still have their place. But they are all *means*, not ends. And if we can but recognize them as such we shall have taken the step so necessary in order to vitalize our use of any of them. Subjects as ends of instruction have but a doubtful and uncertain appeal, but subjects as means to the attainment of a desired end—an end which is desirable to the pupil because a necessary and recognized part of his own experience—subjects and books and paraphernalia of teaching which find this kind of an introduction to the pupil's mind become immediately important and worth while. And things which do not seem worth while to the pupil are not really taught, however important they may seem to the teacher. The surest way, therefore, to realize what many of us now think we are after is to seek for a different thing, namely a definite result in the pupil, and these other things shall be realized in addition.

So far as the movement toward week-day religious education has progressed, we may express the judgment that it has started with a very fruitful impulse, the conviction that we need a better world, a more just and kindly order of society, made up of well-disposed, coöperative, sympathetic and devoted individuals, intelligent as to the causes of discontent and bent upon removing them; in short, a world made up of men and women who love God supremely and their neighbors as themselves. But, thus far, it appears that the persons who have set out thus hopefully upon this splendid enterprise are in danger of letting slip this golden opportunity to seize upon the only clue which will ever lead us anywhere, the clue that is furnished by life itself, the life of the pupil whom we would educate plus the experience which mature people have already gained through living. Instead of following this clue, attention is being diverted from life itself to materials and programs and methods which are never ends in themselves and of whose value we can judge only as we keep constantly before us the conditions and problems of life.

---

## The Aim of Week-Day Religious Education

GEORGE CRAIG STEWART\*

To make God central and not circumferential; to make Him focal and not marginal, vital not casual, a living Presence and power, not a dead impressive name,—this is the supreme aim of Week-Day Religious Education.

The supreme aim is not to teach the Bible—that is a means to the end; nor to teach behaviour—that is a fruit not a root; nor good citizenship, nor social service, though they follow as the day follows the

---

\*The opening of the discussion following the paper by Dr. B. S. Winchester. Dr. Stewart is the Rector of St. Luke's Episcopal Church, Evanston, Ill.

sun. The supreme aim is to call God in from the frontiers, and to make Him real, neighborly, available, usable, indispensable. The aim in a word is to complete our educational system which, without religion, drags like Pharaoh's chariots. There can be no education which leaves out religion. There can be no education which leaves out the supreme fact in the physical universe, the supreme fact in human life, which is God. One cannot pack his suit-case and leave out the suit-case. One cannot study art, science, literature, history, philosophy, and leave out religion which is the warp and woof of all of them. Religion is no mere department of life. It is no mere elective course in the school of life. It is as Browning said:—

"No mere smile o' contentment  
No mere sigh of aspiration sir,  
No quality of the finelier tempered clay,"—

No mere luxury for exquisites, no mere cake and ice-cream at the feast, no mere embroidery for the robe,—but rather

"Stuff o' the very stuff  
Life of life, self of self."

To develop, then, in children their awareness of God by faith, to sharpen their spiritual focus, to train them in the art of prayer, to cultivate in them a robust spirit of loyalty to God and obedience to Him, and love for Him with all their heart and mind and soul and strength, this is not only the first and great commandment, but the first and greatest aim of our Week-Day Schools.

And the second is like unto this, to train the child to love his neighbour as himself.

## What Official Relations Are Desirable With Public Schools? What Unofficial?

JESSE B. DAVIS\*

Our public schools are now in the process of reorganization. With the great changes that have taken place in the population of our schools, in the alarming tendencies of modern civilization, and in the whole science of educational theory and practice, we have been forced to formulate a new statement of our aims and purposes.

The National Educational Association, which is our chief nationalizing influence, through its commission on the Reorganization of Secondary Education, has announced its aims under the caption of the "seven main objectives." These objectives may be applied to the whole field of public education and are stated as follows: health, command of fundamental processes, worthy home membership, vocation, citizenship, worthy use of leisure time, and *ethical character*. Ethical character is placed last in the list, not because it is of least importance, but because it is the all inclusive purpose to be accomplished by and through all of the other objectives.

Along with this movement for reorganization has been a broadening and extending of the functions of the public schools. Buildings are now open

\*State Supervisor of Secondary Schools for Connecticut, Hartford.

day and night to students of all races and all ages. The curriculum is so broad that practically any subject will be taught or any line of training will be given for which there is a sufficient demand to warrant the employment of an instructor. The schools are going out into the factories to teach English to foreigners and to train for citizenship. They are going into the homes to teach mothers how to care for their babes and how to keep house in the American way. They are joining hands with Chambers of Commerce, Rotary Clubs and Kiwanis Clubs to aid boys in the choosing of vocations. They are opening their doors to most intimate coöperation with the Boy Scouts, the Camp Fire Girls, the Y. M. C. A. and the Y. W. C. A. If, then, in the full development and training of the child, public schools are reaching out their hands and soliciting coöperation with every agency vitally affecting the life of the child, why should they not hold out their hands to coöperate with the church?

The first answer is that up to the present moment the church has had very little that was tangible to offer by way of coöperation. The Protestant Church has never taken its responsibility toward the child seriously. It has admonished the parents and then left the obligation of religious training upon the home. It has maintained a feeble, half-hearted support of the Sunday-school which is not functioning satisfactorily in the present generation. Now, a sudden awakening has taken place, and without stopping to know scientifically the ways or the means, the church is rushing into a movement for week-day schools of religion as the solution of its problem, and to aid in its promotion is making certain very definite demands upon the public schools.

Public school officials have always realized that the schools could not completely round out the education of the child because they have been forbidden to attempt *directly* to develop his religious or spiritual nature. Some officials who have had this problem at heart have welcomed this week-day movement, and, without analyzing the situation or by utterly disregarding the consequences, have granted every request.

Other officials, while really desirous of accomplishing the same result in the complete education of the child, are conscientiously asking certain very fundamental questions:—

1. Just what is the real aim of this proposition? You do not seem to be agreed in your stated purposes. If the plan is to promote sectarianism, if you do not clearly know just what you are expecting to accomplish, are you justified in coming to the public schools and demanding the time of the children? As public officials, we certainly have no right to go before our Boards of education to ask their formal action upon a proposition which is only half-prepared and which is open to question as to its real motive.

2. We admit that religion is an essential factor in the nurture of the child. What do you conceive to be religion? Can it be taught out of a book? Is it a matter of information alone? Does it not imply feeling and emotion as well as intelligence, and does not worship play a most important part in developing the spiritual life? Are you sure that you have worked out a satisfactory plan to accomplish these essential things—the essential factors which the public schools cannot supply?

The progressive, up-to-date public school is now training the child in right habits of thinking, in forming right habits of conduct as an individual and as a social being, and can, in all probability, do this much better than

the church school. And it must be recognized that there is much in the life and influence of the public school that is distinctly spiritual and religious. The school of religion must prove to us that it can do what the public school cannot do, before we can be justified in taking time from an already overcrowded curriculum or in substituting this work for some other regular school activity.

3. As public officials we are representatives of the *whole* community and must respect its opinions and its feelings. We are under obligation to obey and respect local ordinances, state laws and the spirit of the constitution of the United States. Therefore, before taking any steps which would precipitate the community into a religious controversy, and so bring disorganization and confusion into the public schools, we must be very certain of the ground upon which we stand.

To grant time from the regular school day, to permit the use of school buildings for religious education, to use the time of the teachers or supervisors to inspect and in any way be responsible for the curriculum or methods of teaching religion, is treading on questionable ground. In some communities no difficulties may arise, but in other parts of the country the suggestion alone is sufficient to start a conflagration. I am well aware of the ideal possibilities of such coöperation and of the arguments to answer this position, but I would simply remind you that it is a condition and not a theory which confronts us.

4. A study of the survey shows that this movement is now in a very early experimental state, that its policies, methods, and best form of administration have yet to be worked out satisfactorily. We are convinced that it is a movement in the right direction, that it ought eventually to succeed, and we are anxious to be of assistance in solving this difficult problem. However, if by the expression "official relation" is meant the taking of any action which requires the formal sanction of the Board of Education, we doubt very seriously the desirability of such a procedure at the present stage of the movement.

This statement, however, should not be interpreted as inconsistent with the thought implied earlier in the discussion, that the hands of the public school *are* outstretched to coöperate with every agency concerned with the welfare of the child. The public school is and should be ready to coöperate in every desirable way in encouraging and perfecting a plan for the religious training of youth.

In this day we are depending altogether too much upon reform by outward regulation. As Dr. Cope has so splendidly stated in his introduction to the survey, "This is an era of imposed morality. Salvation by legislation is the popular faith, with those who care about any form or degree of salvation." This appeals to us as the easiest way out of our difficulties. Is it not in line with this tendency when we demand that the public schools make official rules which will help force children to attend our week-day schools of religion, and which will force us to maintain a proper standard of curriculum and methods of teaching? Is there no faith in God, no faith in the Church, no faith in the power to solve this problem from *within*? Let us admit that we have failed of our past responsibility, but let us first recognize the obligation of His organized forces on earth toward the child life of the nation. We need to impress upon the Church itself its full duty in a manner which will bring

forth the necessary power and support that will make this movement a success. This movement must be made to stand upon its *own* foundation; it must be made to prove its *own* value as an educational factor in the life of the child. Leaning upon the support of artificial relations with the public schools is an admission of weakness, and, without the fountain of spiritual power springing from within the church, the plan is certain of ultimate failure.

The public schools can coöperate with the church school very effectively just as they are now coöperating with the Boy Scouts, the Camp Fire Girls, the Y. M. C. A., and many other agencies touching the lives of the boys and girls. Some definite suggestions for such coöperation may prove helpful.

1. Teachers may be asked to serve on committees or boards to aid in planning courses of study, methods of teaching, and pupil activities which will correlate with the work and activities of the public schools supplementing and not overlapping the work now being done.

2. Teachers may indirectly and through personal contacts do much to encourage the attendance of individual pupils at some church school.

3. In problems of discipline, the teacher can take the moral principle at stake in the life of the child into confidential conference with the church-school leader. This will give an opportunity to bring the spiritual impulse into action as a power behind the will to do that which will make the wrong action right.

4. The extra curricula activities of the children may be correlated with the group activities of the children in the church schools in a manner to prevent conflicting pulls upon the child and to encourage such groups effectively to carry out their purposes.

5. It might be possible to plan a fifteen minute morning devotional service for school children at some church building located near the public school. This would provide the religious atmosphere and could be attended by both teachers and pupils without any possible objection. It would not need to begin before twenty minutes before nine, and it would carry over impressions that would function in the lessons, the activities and the temptations of the day.

6. A parent-teacher association in connection with the school of religious education could be made a valuable factor in bringing pupils to the school and in making the teaching of the school function in the life of the child at home as well as in the public school.

7. Sunday is a day set aside for religious observance. What are we doing for the child on this day? We have the whole day at our disposal and have not yet made full use of our opportunity. We have been content to hold a few children for a few minutes, more or less under compulsion, and have been serenely content. Where and how are these children spending the rest of this holy day? We are challenged to plan activities which will be an interesting and attractive substitute for the present questionable waste of time. It is possible that in this way we might be able to prove that we can use the time already at our disposal efficiently before we ask the public schools to make a sacrifice of time for us.

These criticisms and suggestions are offered in a spirit of sincere desire to see this movement for religious education succeed. They are intended to be constructive and not destructive. We have made a very worth-while begin-



ning. We have experimented far enough to recognize our weak and our strong points. We are living in an age that demands immediate results. We are impatient and wish to force an unnatural growth in everything that we undertake. This movement is in the right direction. It must be encouraged and aided by every contributing agency. Let us be patient; let us be wise; let us be scientific in our procedure. The cause of religious education must not be permitted to fail. Let us go forward with the belief that it is possible for the church and the public school to coöperate and to work side by side in the great task of training up the rising generations in wisdom and in the fear of God.

## The Co-Operating Denominational Type

EARL F. ZEIGLER\*

### I. DEFINITION

On page 94 of the April RELIGIOUS EDUCATION Prof. Shaver has evaluated this type of week-day church school. He reports eleven schools but suggests that many of the schools listed as local church schools are probably coöperating with other churches in the community to a limited extent. However, we consider this type will become the prevailing type for 40,000,000 of the people of the United States. The distinctive features of this type are: they are coöperative; yet, they are denominational. A community board of religious education is usually a part of their plan of organization, but the real decisions come not from this board but from the pastor or council in the individual denomination. The coöperation is usually as follows:

1. The denominations have jointly requested the public school authorities for the use of public-school time.
2. The coöperating denominations have jointly promised to hold their church school sessions at the same hour.
3. They have in certain communities agreed to maintain a community board of Religious Education which is to have limited jurisdiction over the coöperating schools.
4. In certain communities the teachers have also formed a loose teachers' organization holding occasional conferences or institutes.
5. In a very few instances, the coöperation has gone so far as to have a community board of religious education which has appointed a director of religious education who visits all of the schools but whose jurisdiction ceases with his power to make suggestions.

Little has been done toward working out common standards, a common curriculum and a common aim in religious education.

### II. WHERE THIS TYPE USUALLY OCCURS

There is usually a valid reason for each existing type of week-day church school. There will probably never be one prevailing type in the United States. Local conditions and historical denominational differences will prevent community schools in some places.

NOTE: See the discussion of the Individual School type in RELIGIOUS EDUCATION for April at page 170.

\*Being a ten-minute brief read at the 19th R. E. A. Convention, Congress Hotel, Chicago, March 31st, 1922, by Rev. Earl F. Zeigler, Rochelle, Ill.



The coöperating-denominational type is limited to the smaller communities where church buildings and school buildings are near together and where existing denominational groupings make a thorough-going community school impossible. For example, a certain city of 3,500 people here in Illinois has this religious alignment; Northern Baptist, Roman Catholic, Christian Science, Missouri Synod Lutheran, Methodist Episcopal North, and Presbyterian U. S. A. Two of the pastors suggested schools of week-day religious education. The other four were willing, on these conditions: take the children at the same time, but ask the children to come to their respective churches. It was left to the parents to request the public school authorities for dismissal of the child to a particular denominational school. For a year and a half the plan has worked successfully. The coöperation has been very limited but the redeeming feature is that 98 per cent of the possible grade school children in this particular community are now enrolled and have been for a year and a half in week-day religious instruction. The local church type could have made no headway in this community, the out-and-out community type can never be possible for the Roman Catholics and the Missouri Synod Lutherans, in this particular city. Consequently the local conditions determined the type of school, but the children are being reached. The child and what we aim to do with him are always the primary considerations.

This particular community is developing methods of coöperation which aim to standardize the work, and to keep all of the schools progressive. They even hope to have a community school including the Presbyterian, Baptist and Methodist next year, where the children will be taught without regard to their denominational affiliation. But the only step that could be taken at first was denominational, with a loose type of coöperation.

### III. THE DISADVANTAGES OF THIS TYPE

1. Usually no standardization. As Prof. Shaver pointed out in his survey, page 94, April RELIGIOUS EDUCATION, the widest extremes in the quality of work may prevail in the same small community. The churches have not agreed on what shall be called a standard of work or effort. Neither is there a common aim. One school may be trying to socialize its pupils while another is putting all of its effort on denominationalizing or ritualizing, or catechizing them. (It must be interesting to hear these pupils talk to each other when they go from the churches to the public schools and whisper to each other what they have been doing since last they were together.)

2. Another disadvantage is the group-destroying influence of this type. At a certain hour, the children are all lined up by the public-school teacher and started on the march toward the churches. They start out as members of the public school, where grade by grade a group consciousness has been developed. As they march on, the Baptists drop out on this corner, the Presbyterians break ranks at the next corner, and finally some lonely church group continues on its brave march to the farthest church. Some stand and view these children with pride as they march to religious instruction. But others cast a tear as they see the children of a common Father but adopted for the present by denominations who cannot trust their care to a common Father but who must train them according to the faith once for all delivered

to the saints. But, in the meantime, we must be loyal to the denominations while at the same time we are striving for new groupings. The disadvantages mentioned are not peculiar to the schools as a type. They are the common disadvantages of our denominationalism.

#### IV. THE ADVANTAGES OF THIS TYPE

When we turn to the positive side of the argument, there is much of value.

1. This is the *only type of week-day religious education that will ever be possible in many communities*. The presence of one or more non-affiliating religious groups in a community prevents a complete community school. But it does not prevent coöperation to the extent of uniting to reach all of the children at the same time.

2. This type, wherever tried, has secured an almost *perfect enrollment* of the grade-school pupils. The reason is evident. All of the churches are in it, the movement becomes a mass movement, and it is more popular to go with the rest to church school than to stay with the few in the public school.

3. It usually brings *all of the churches* of a particular community into the movement. The motive may be one of self-protection, as Prof. Shaver suggested, but once in the movement, they frequently become enthusiastic on the possibilities of this additional time.

4. It secures a *definite religious alignment* for every family with children of school age. The parents, in almost every instance where the coöperative-denominational type prevails, actually make written request to the school authorities for the dismissal of the children. The parents even go farther than that, they make a choice among denominations. A religious census of the town is quickly and thoroughly secured.

5. It tends to have a *liberalizing influence* upon the minds of the children. Going to their respective church schools and back to the public school again within the space of an hour and a half, they have opportunity to compare childish ideas and talk over what each has been doing. And they do talk.

6. It secures a *great many teachers* and trains them for religious education. This system requires a prodigality of teachers. Since so many schools and grades meet at the same hour, the whole community is called upon to furnish many ex-public school teachers, women of training and ability for this work. It is true they are volunteer teachers and usually unpaid or only slightly so, but they are sacrificially interested in their work. Several communities using this type of school have secured an average of one teacher for every thirteen to fifteen pupils. Not all of these teachers can qualify as trained teachers, but once in the work it is surprising how eagerly these teachers search for help to make them adequately trained.

7. There is *no particular financial burden* in this type of church school. Each church carries its own burden. Since the churches are the meeting places, and the church equipment is already supplied or is being supplied, there is no heavy financial burden. Each church has a local pride in its own school which makes it easy to secure the additional funds for teachers and texts and equipment. At the same time, the Sunday school is reaping the advantage of these better trained teachers and more adequate equipment.

8. It puts the *responsibility of religious education upon the pastors*. Too many pastors have been luke warm, even indifferent and cold toward modern religious education. Under the coöperative-denominational type, no pastor in the community can longer be immune. He may be forced into the system, but it proves to be the new birth of many a pastor.

9. The apparent tendency of this type is to become the *dominant religious force of the community*, from which all other religious forces draw their resources. With every family in the community definitely aligned in some religious denomination, the pastors and workers have points of contact which did not formerly exist. Results of worth-while importance are coming in the communities adopting this type, which indicate that a more efficient group of churches is the immediate result. The community as a whole has become church-ed as never before. Sunday school enrollments have greatly increased, religious influences are being brought into homes which were formerly without them, Bibles and religious books are making their appearance where they were before unknown, and in those churches where the socialized ideal of religious training prevails, more children are being trained in actual Christian living than was ever thought to be possible in this century where the public school had commandeered nearly all of the child's week-day hours.

10. *Relation to Public Schools*. There must be supervision, a coöperative community board and common aims or the schools will deteriorate until they lose the respect of both the community and the public school system. This board needs to train teachers, adopt aims, and in every way possible, work to make these schools what their name implies—coöperative.

A few years ago this was the dominant question in religious circles: How can Protestants get more time for religious education; and a question of equal importance was, how can we reach the 25,000,000 Protestant children who are without church school influence? The answer has come quicker than the most hopeful ever anticipated. It is to be found in just such a type of week-day school as described. The churches coöperate, secure public school time, reach almost 100 per cent of the pupils, and continue to progress in aim and training accordingly as they truly strive. The next stage in the development of this type will be for certain neighborly and brotherly churches to form a union school where better results can be secured.

---

## The Malden Plan

WALTER S. ATHEARN, M. A., LL. D.\*

The so-called "Malden Plan" is a term sometimes applied to a form of community organization under which the Protestant Christian citizens of Malden, Massachusetts, are conducting a city-wide program of religious education. It is not, as indicated by Professor Shaver in *RELIGIOUS EDUCATION*, April, 1922, page 95, the name of a type of week-day religious schools. It is rather the name of a method of organization and control of a city system of Protestant religious education. The distinguishing features of the plan of

---

\*Walter S. Athearn, Dean of Boston University School of Religious Education and Social Service, was requested to present a ten-minute brief on the Malden Plan of organization of week-day schools of religion. In the absence of Prof. Athearn, the paper was read by Mr. R. L. Waite.

organization in operation in Malden may be best shown by placing it over against other forms of community organization for the developing of religious education. There are four types of community organization proposed for the consideration of communities wishing to launch coöperative work in religious education.

1. *The Federal Council Type.* This plan proposes to operate the coöperative religious education work of a community under a religious education committee, which is one of a number of coördinate committees of the Federation of Churches in a community. This is comparable to the operation of a system of public schools by a sub-committee appointed by the mayor or by the town council. (For an exposition of this plan see Guild, Roy B., *Community Programs for Coöperating Churches.*) The same considerations which caused this plan to be abandoned by the public schools operate to render it of doubtful value for the direction of church schools.

2. *The Civic-Center Plan.* This plan has in mind the entire constituency of the public schools. The public school house is the home of the organization. The civic-center association appoints committees for various community purposes, among them coöperative religious education programs. (This plan is advocated by Dr. Henry F. Cope in his *Education for Democracy*, pages 21, 22. See also Jackson, H. E., *A Community Center and The Community Church.*)

3. *The Ecclesiastical-Control Plan.* This plan proceeds on the theory that the work of religious education is the responsibility of the churches and that all coöperative work in this field shall be organized in such a way as to preserve the official, ecclesiastical control of the various religious bodies and their approved overhead agencies. It denies the religious education workers in the several churches of a community the right of voluntary assembly and holds that the churches of a community can not control a community program of religious education unless they control it officially, as ecclesiastical bodies. Accordingly this plan creates a community board of religious education made up of official delegates appointed by the official organs of the several churches to represent their interests and protect their rights in the community board or council. This plan, in operation, tends to foster dissensions, sectarian consciousness and rivalry. It fosters reactionary control. It makes financing hard and by pro-rating expenses to local church boards prevents aggressive campaigns for large budgets and finally strangles the community movement to death by choking off its revenue. This plan also enables an overhead denominational board to break up any community organization which might not be acceptable to it. The demand for this form of organization does not arise from *within* a community; it comes from agencies *outside* of the community which have *goods to sell* or *interests to protect*. This plan does not lend itself to stability and permanency. It could hardly administer large systems of schools, own and control vested funds, buildings, etc., or stimulate the professional growth of teachers and supervisors.

This plan finds its counterpart in "ward" politics of the old-time political organization of cities. Each ward has its official representatives who sit in the common council of the city to work and vote officially for the good of their respective wards. The evil effects of this system are well known. The Ecclesiastical Control Plan carries into community work in religious education the seeds of dissensions which have caused a more democratic system to

replace the ward-control policy in our progressive American municipalities. On pages 94 and 95 of his report (*RELIGIOUS EDUCATION*, April, 1922) Mr. Shaver noted evidences of these tendencies, but it did not occur to him that these defects were germane to the type of control which he found worthy of commendation in his plans 2 and 3, and that the Malden Plan which he incorrectly characterized in his plan 4, has been developed to avoid the defects and guarantee the virtues of the other plans. The Ecclesiastical-Control Plan fails to recognize group or community psychology and invariably breaks down in actual operation as soon as it has a real load to carry.

4. *The Protestant Christian Citizenship Plan.* This is the Malden plan. It is a plan by which the public sentiment in the churches in the local community can control their community programs of religious education. No administration can succeed in a community if it is run contrary to the best interests and wishes of the local churches in the community. Some plans lend themselves to the development of the local churches to better advantage than others. It is claimed for the *Protestant Christian Citizenship Plan* that it is the best plan yet developed to promote the cooperative educational work of the local churches in a community. It lends itself to stability of administration, to unity and harmony of all community interests. It is not correct to assume that the churches can not control a movement unless they do so "officially." It is well known that the body of progressive public sentiment within a local church is sometimes unable to control the local church because of a *form* of church organization which does not lend itself to a ready response to the popular will. The Protestant Christian Citizenship Plan enables the membership of all churches to exercise absolute control of their community programs. The Ecclesiastical-Control Plan tends to prevent local churches from controlling their community programs and puts the control not in the local churches but in agencies outside of the community.

Professor Shaver on page 95 of his report draws inferences which are grossly illogical and which shows as well an entire misconception of the Malden Plan. He knows very well that the failure of the Evanston, Illinois, schools was due to causes which were not related in any way to the form of community organization, and that the reorganization under another form of community control has not solved the problems of week-day religious schools. Professor Shaver knows also that the temporary suspension of the Malden High School of Religion was in no way related to the form of community control. He knows also that at the time the high school was temporarily suspended the Malden Plan was conducting many other forms of community religious education with signal success and without denominational discord of any kind. In fact, there has never been a single note of denominational discord under the Malden Plan in Malden. The plan lends itself to denominational cooperation.

#### ELEMENTS IN THE MALDEN PLAN

This plan has as its basic organization a Community Council of Religious Education which enrolls, on a voluntary basis, as many Protestant Christian Citizens of the community as possible. All ministers, Sunday-school superintendents, church school teachers and officers and as many active church workers as can be interested in the cause of religious education are enlisted in the membership of this Council. The Council is to this movement what

the New England town-meeting is to the municipal government of a New England village. This Council is incorporated under the laws of the state as an educational institution just as is Boston University, Harvard and Yale. It can sue and be sued, hold, acquire and dispose of property, receive bequests, etc. This Council elects a Board of Directors which is its executive agent. It also creates commissions which study problems of local interest and report to the Council. The Board of Directors elects a City Superintendent of Religious Education who guides the city in the development of a complete city system of religious education. A system of week-day religious schools constitutes but one of a number of activities and agencies which are essential to the success of a city system of religious education. In fact, the success of a system of week-day religious schools depends in large measure on factors which are not connected with these schools directly.

The Malden Plan now has in successful operation:

1. A Normal School for the training of church school teachers,—now completing its sixth consecutive year.

2. A System of Community Music and Pageantry,—invaluable in creating community religious ideals.

3. A Department of Surveys. The objective data has been gathered for the intelligent building of community programs.

4. Professional Conferences. These conferences of the church school workers of the city have met quarterly for five years. They are creating a genuine professional spirit among the workers in the local churches. The most enthusiastic supporters of the week-day schools are these progressive local workers in the Sunday-schools of the city.

5. Older Boys' and Older Girls' Councils. These Councils of the older boys and girls have for their purpose the organizing of the youth of the city around its churches.

6. A system of Week-day Religious Schools.

7. An educational program under local church management in connection with each church in the city.

(The Malden Plan has been described in detail in my book, *A National System of Education*.)

### HISTORY AND ACHIEVEMENTS

Malden, Massachusetts, is a suburb of Boston. It has a population of about 50,000, of which 28,000 are Protestant or nominally Protestant, 12,000 are Catholics and 10,000 are Jews. The Protestant Church membership numbers about 6,000. There are 17 Protestant churches, four of which are non-English speaking. It is a cosmopolitan suburb with many important industries. It is hard to conceive of a difficulty which this New England city does not present to those who would develop a community program of religious education.

The Malden Council of Religious Education was organized under the direction of the writer six years ago. It has had a continuous existence under the same leadership for the whole period of its history. The idea was planted in the city and the present organization has grown up from within the city. The growth has not been forced. The people have argued and debated their own problems; they have studied the problems as their own problems. They believe in the objects and methods which they have helped



to develop. Many strong local leaders have been developed who are assets to the community as well as to their local churches. Every coöperating church, and that includes them all, is stronger because of the presence of the Malden Plan.

The annual budget has grown from \$250 the first year to \$13,000 for the current year. The first five years were used to create an organization and a setting in which to place the last unit in the system—week-day religious schools. During the current year these schools have been inaugurated. There is now in successful operation one grade school and two junior high schools. All teachers are college graduates who have majored in religious education. There is daily supervision of class-room work and all lesson outlines must be approved before the lessons are taught. There is a supervisor of music and worship. Every child in the system has been given an intelligence test. A system of records and reports is being developed. The educational directors have been planning the curricula for several years and all lesson material is being carefully developed. It is confidently expected that week-day religious schools will become an integral part of the educational program of Malden just as rapidly as resources and trained leadership can be developed. The united coöperation of all the churches of the city which has made possible the phenomenal achievement of the past six years may be counted upon to insure the continued success of the movement.

## The City System of Week-Day Schools

WILLIAM G. SEAMAN\*

We are all agreed that all the types of organization for week-day schools have their place and, among them, certainly is the one I am to discuss. I should like the privilege of changing the title somewhat, for I wish to speak not of the city alone. The present title might leave a wrong impression, namely, that this type is applicable only to the city. May I, therefore, call it the "Community System"? For I think it is applicable to a rural region as well as to a city.

The two types: the school of the individual congregation and the community type, are not necessarily exclusive. For instance, it is now possible to provide, in some places, for two hours a week of week-day religious instruction, but there are more hours we could have if we had the resources to train the children, and I am wondering if, along with the community effort, there is not a place for an effort by the individual church. It depends somewhat upon our emphasis which we will put first. If we feel: Here is the child, and every child has the need for religion, and has the right that religion should be brought to bear upon his life; if we feel that, the great passion in our lives, we shall then, perhaps, work from the community point of view. If on the other hand, we, feel, here are the children of our own church and we wish to make them efficient members of an organization that shall bring the kingdom of God on earth,—if that is our aim, we shall feel the need for the individual church school. Ought we not to have both? I can assure you, nothing but lack of resources has kept my own congregation from having a school of its own during the week for taking our own chil-

\*The Rev. William G. Seaman, Chairman of the Board of Religious Education, Gary, Indiana; a stenographic report of his address at the Conference.



dren and striving to make them just what the training camps tried to make the soldiers. They were American citizens before, but they tried to make them efficient parts of a great organization to drive back the forces of evil. In like manner every congregation should train its children for a war of conquest to take the whole of society for Christ.

Now as to advantages in the community system: First, there is the financial advantage. There is no wasting of funds in overlapping; and, then, you may command larger resources. You may make an appeal to some people you could not appeal to otherwise.

Second, there is a geographical advantage in a community of any size because, quite likely, the churches are, as they are with us, centered at certain places, and there are public schools not easy to reach from any church. A very distinct advantage in the community type lies in the fact that it can locate its school rooms near every public school.

Third, there is a numerical advantage. If we could have the schools of individual churches along-side public schools and run them on a broad gauge, they could secure the attendance of most of the children, but, after all, there are some people a little hostile to denominationalism about that, and the public-school authorities cannot lend themselves to advocating a school that is denominational. I think you will feel the force of that. So far as my experience goes the public-school men are quite as interested as we are, and the public school men can lend themselves whole-heartedly to a school of a community-system type,—one that is not at all denominational. This helps to secure the attendance of children who could not be reached otherwise. We tried in one school to see how large a percent of the children we could secure, and we reached just one hundred percent. Practically all of the children can be reached therefore, where there is no denominationalism in the school.

Fourth, there is a very decided advantage by way of educational standards in the community effort. You can command full-time teachers. There are not many communities in America where the individual church could get the children at such times as to make the employment of a full-time teacher practical. And the salaried, thoroughly trained, full-time teacher is the key to educational standards. On no other basis can our teaching of religion and morals be put in as high a basis as is the teaching of secular subjects in our public schools.

After all, the great advantage of the community type of school lies in the spiritual results. If I understand Prof. Shaver in his Survey, he says the teaching in the community school is somewhat thin. I should like to differ and say I think exactly the opposite is true. The things that separate us are the things that are decidedly thin. The things in which we are united are the things which are fundamental. There is absolutely no necessity, from the experiences I have had, of having anything thin in the teaching at all. I heard a great Russian speaking about his people some years ago who asked, "What can you expect of a people to whom the great question is whether the cross shall be made with three fingers or two?" We may ask with equal force, "What can you expect when we are emphasizing certain small things that separate us?" Jesus spoke of a distinctive value in unity. He prayed that we might be one that "they might believe." Unity in religion has great apologetic value. That is one of the biggest things in the community type of school for religious training.

## Training and Qualification of Workers in Week-Day Religious Education

CHARLES M. BRUNSON\*

The securing of a sufficient number of ideally trained and qualified teachers for the work in Week-Day Religious Instruction is an impossibility at the present time. The securing of adequately trained teachers is the biggest problem in the public schools as well. In spite of the large number of training schools in this country, the number of teachers trained is far short of the demand for them and always will be until inducements in the way of salary increases are in proper proportions.

Our problem of securing a teaching force is linked very closely with the public-school problem. The situation has been especially difficult during the last five years on account of a lack of numbers of teachers properly trained. Where the finances will warrant and the time of holding classes will permit the employment of teachers for full time, the problem is greatly simplified; but where neither of these conditions obtains, the problem becomes largely one of scouting through the community and finding people—married women for the greater part—who have had both training and experience in the public school. These, with a few additions from the ranks of the ministry and a few persons with good experience in Sunday school, constitute the teaching body in the community in which the writer has directed this work during the last four and a half years.

All of us realize, of course, that much temporizing has been done in these schools. But the time is fast approaching when much larger plans must be made. The institutions already established must devise a system of training workers for this field, or new institutions must be started which can do this very essential work. In my opinion, based largely on my own experience, and that of others, the future workers will come from the ranks of those trained for public-school teaching with this training supplemented by courses in Bible study and other kindred subjects. It is to be hoped that some time in the near future the Church will get a true vision of the importance of the educational side of its work, and prepare its teachers as it does its ministers and missionaries.

In the meantime no ground should be lost. This new department of religious work is causing even the most conservative church directors to begin to realize the necessity for a trained teaching force if this part of the work is to be done effectually.

If I were to propose a program relative to the supplying of teachers for this work, it would be something like the following:

- (1) Develop the work in any community only just as rapidly as a teaching force adequately prepared can be secured. To go beyond this spells failure in that community and a set-back for the whole movement. It occurs to me that the securing of sufficient number of teachers to carry on a Week-day program for either individual churches or even a denominational program will be next to impossible at present.

- (2) Use the existing agencies to train for the immediate future. The

\*Director of Week-day Bible Schools for the Toledo Council of Churches, Ohio

technique of the class room is common to all kinds of teaching in the same grade.

(3) Arrange, where possible, supplementary courses to those given in normal schools and educational departments of colleges and universities which would enable students to specialize in religious subjects. This could be done for regular credit even if not given under the direction of the institution itself. Many Christian colleges already have this arrangement in their program.

(4) Let those interested in this great work use every influence toward the churches, adopting the means of giving the proper training for the teaching function of the church with standards no less in requirement than are now existing for the public schools.

School people are watching this movement critically as they should. The character of the work must meet their approval or else we cannot and ought not expect their cooperation.

## The Fine Arts in the Curriculum

H. AUGUSTINE SMITH, M. A.\*

1. The fine art of *hymn singing*.
2. The fine art of *choral singing*.
3. The fine art of *community ritual*.
4. The fine art of *pageantry*.
5. The fine art of *visualization*.

1. The fine art of hymn singing has come and gone. Regnant in the days of Lowell Mason and his children's concerts in Park Street church, Boston; John Zeundel at the Plymouth Church Organ during Beecher's days; William Bradbury in Baptist Tabernacle, New York City; Sherwin and Lathbury at Chautauqua, N. Y.; congregational singing today has lapsed into *painful silence*. Caught up by the great war and stressed for its emotional glow and compelling unities, community singing reached unwonted heights. Now we are muffled and shrouded, supine in the plague area of *spectatoritis*, content to buy our music and sit on the bleachers to see how hirelings work.

When we do sing, seventy-five per cent of all participants sing *notes* and not *words*. Only the swift and accurate reader is able to negotiate the tenor, bass or alto part and plumb or scale the soprano depths or heights; and have mental energy left for the text. Cross-examine the next hymn singing congregation on the poetry, the on-rush of stanzas, the surge of thought and feeling. Query the next hymnal committee on how they proceeded to choose a new book; playing it *through* at the piano or reading it through, and *again* through, for its poetry.

Schools of religion should usher in a new day for the dying hymnal, for the ragged and torn Psalter. Not only will they put an end to the disreputable collection of jazz and language heaped upon Sunday schools, but they will make the hymn book live, stressing its wonder stories, its famous men and

\*A paper prepared for the Nineteenth General Convention of the R. E. A. by Professor H. Augustine Smith, Boston University, and read, in the absence of Professor Smith, by the Rev. F. E. Butler, Providence, R. I.

This is a paper on the correlated arts, rather than an argument for position in curricula.

women, its nature descriptions, its portrayal of crises in the history of mankind, its devotional warmth and range.

We should follow Paul's advice to the excitable Corinthians and Colossians—"sing with *spirit*, sing with *understanding* also. Sing with *pep*—sing also with *penetration*! Sing with the lungs and larynx, sing also with the gray matter, yea, from the nostrils up! Sing with an understanding of the pictorial values in the "America, the beautiful" adjectives; catch the climactic nouns in "We've a story to tell to the nations"; accentuate the verbs in "Christian, does thou see them," dramatize the dialogue between a group of watchmen and one of travelers in "Watchman, tell us of the night." Tie up hymn singing with history, biography, literature, music, pictures, drama. Paint in the backgrounds, play up the high lights, linger in the shadows of the Corn Laws of England and the reconstruction period after Waterloo as "*God save the people*" is sung. What a symphony for youth is the hymn: "I would be true, for there are those who trust me, I would be pure, I would be strong, I would be brave, I would be friend to foe, to friendless; I would be giving, forgetting the gift, I would be humble, I would look up, and laugh and lift."

A pageant of lights is the Golden Canon at Easter time! For a thousand years at Athens and elsewhere, one solitary light communicating its light to a thousand, ten thousand tapers, has set all Greece and all Eastern church areas afire just before the dawn of Easter. Throughout this pageant of lights rings the Easter hymn—"The day of resurrection, earth tell it all abroad." Haven't you sung it again and again?

The fine art of hymn singing will evaluate church unity. The community church, the community school, city wide commemoration of this or that event will look searchingly into the fields of denominational reciprocity. The following ten hymns are chosen from Anglican, Roman Catholic, Unitarian, Methodist, Presbyterian, Congregational sources. All hymns can be used by Roman Catholic, Protestant and Jew alike without offence to any one. Yet here are ten best hymns out of 400,000, best in singing the Christian life for children and youth, best in the widest possible range of subject matter; and without denominational tags.

"Nearer my God to Thee"—a charming Old Testament story.

"Faith of our Fathers"—a close-up of the Early Christian church and since.

"Lead on, O king eternal"—or the Kingdom of the peacemakers.

"I would be true"—a creed for daily living.

"God save the people"—the anthem of democracy.

"Day is dying in the west"—or God's out of doors.

"Praise to God and thanks we bring"—all the year through done in song and meter.

"O beautiful for spacious skies"—or America, past, present and future.

"These things shall be, a loftier race"—or the League of Nations in peace.

"Ten thousand times ten thousand"—or the chant of Immortality.

2. The *fine art of choral singing* has prospered in many lands. England, Germany, Russia, Italy have cherished traditions in this field; good music self expressed by the masses and by skilled singers in smaller groups. In America we deliberately go into the open market and buy our music.

Quartets edify us, or otherwise, on Sundays, talking machines play for us in home life, opera jazzes us to bed at the midnight hour, while Madam S. of foreign vocal training negates all conversation in drawing rooms. How long are these conditions to endure? No children's choirs, no interpretative sweep in public school music, no releasing of child ideals and uncanny art powers in the field of the Messiah, Creation, Elijah, Pilgrim's Progress, Children's Crusade. "Too difficult"—the inevitable reply! Yet tonight the writer is conducting a concert performance of "Faust" with children under 13 doing most of the singing. Tomorrow night it is "Hiawatha's Childhood" in alternate 3/4 and 4/4 rhythms and the strange intervals of tribal melodies. The shame of adult leadership—denying range, repertoire, endurance, dramatic color to the juvenile singing world.

Children, of all singers, should be the very first in the field of the Hallelujah Chorus, the Largo, the Pilgrim Chorus from Tannhauser, the Elijah arias, and all of the Gounod colors of ravishing melody and fascinating rhythms. It is worth all that it costs in leadership, equipment, time schedule, curriculum, to bring child life and youth close up to the sublime utterances of the masters. May I remind you that just two miles from this hotel is unquestionably the finest demonstration center of any in the U. S. of how to use *masses of children*, not alone in choral procedure, but in drama and festival—I refer to the five vested choirs of 300 magnificently trained singers in the New First Congregational Church. Over half of these singers are mere children, yet they will shame us in a test of accuracy and dispatch in the singing of The Golden Legend or The Swan and the Skylark, and they will give you a master dramatization of Elijah that will carry you straight to Mount Carmel with all the historic niceties thrown in on the trip. What has been done in this one church and community can and should be repeated in a thousand centers. The week day schools with a 15-minute drill in the classics, under expert leadership capable of making this valued period glow with light and heat, may make choral drill a veritable red letter sector in the day, not only inspirational but educative with its ramifications into history, geography, literature, the Bible, the arts. Fifteen minutes now will work wonders in American choral procedure ten years hence—oratorio societies will once more come back to life, community choruses with master programs will thrive again while the low brow, cravated and handkerchiefed precentor will look elsewhere for the chore of turning the complexion of a palefaced race into the ruddy glow of Florida or of summer time, with one more vocal down to make—"yell, comrades, yell," "now a little more"—"whistle it, stamp it" until red faces are a sunset glow over all.

3. The *fine art of community ritual* is a direct protest against ecclesiastical worship. The latter has been built upon theological tenets, on the prophets and ecclesiasts of old, on tradition and smug prejudice. We have had enough of sacerdotal monologues, of priest and deacon duets. We need rather the will to fellowship in ritual, the human family at worship, congregational participation, at once full voiced, willing, heart to heart, hand in hand; congregations reading from side to side, singing like the sound of many waters. Community ritual challenges the place of Saints Days over Children's week, of Whitsunday over Father and Son, Mother and Daughter periods. New subjects claim the attention of both church and state: Armistice Day, Church Federation Day, City Beautiful Week, World Peace and

Brotherhood, Education day. New texts, new ritual, will work wonders in displacing certain imprecatory Psalms, slashing sections out of canticles and chants, sluffing off vain repetitions and pagan wailings.

The resources of all choirs, dramatic groups, town and city clubs, will be at the service of the ritual creator. The printed forms will be full and rich for congregational participation. A strategic combination of instrumental and vocal music will be effected; of solo and chorus, of antiphonal singing, of symbolism and pageantry, of lighting and scenic effects, of shouts and refrains. All nationalities will participate through free, untrammelled expression. I call your attention to certain successes in this field of community ritual—A Chant of Victory, by Arthur Farwell; The Will of Song, by Percy Mackaye and Harry Barnhart; The New Citizenship, a Civic Ritual, by Mackaye, and several of the writer's own compilations for home consumption: Lest We Forget—or Our Day of Memory and The Road to the Golden Age, a stimulus to college training.

4-5. The *fine arts* of *pageantry* and *visualization*, in combination or separately, are of particular value in High Schools of Religion. The dramatic loves, the youth who is enamored of the foot lights, whose chivalric intuitions should lead him before the heroine with pure heart, whose taste for style, for color, for piquancy are inborn, whose emotional over-load needs a safety valve, will find in drama personal redemption.

He who impersonates Isaiah in his hour of vision, "I saw the Lord high and lifted up," can never be same youth after living this part. Pageantry and living pictures are marvelous teachers of history, of biography, of social problems. The church would do well to make her shrine a home for Christian pageant masters and students. She will fill her auditoriums Sunday nights, she will vivify Sunday School lesson material, she will grip her restless adolescent life and save them from blind alleys, down whose foul stretches are questionable modern dances and free-love movies.

The test of curriculum material is in its actual use in the class room and measurements of individual pupils. This paper is based on the actual teaching of 36 lessons in the Malden High School of Religion last year.

The series proved an unquestionable success. Let me conclude this paper with a listing of twelve lessons out of the 36.

#### Twelve Inspirational Studies in Hymnody, Music, Ritual, Art and Architecture, and Drama

1. The Music of the Bible—  
Choirs and Orchestras under David and Solomon  
Temple dedication and festivals—Passover, Tabernacles.  
Psalms in the hymnal.
2. The City Beautiful—  
Jerusalem inaugurated capitol under King David.  
Palm Sunday and the Passover Feast.  
The Crusaders at Jerusalem.  
Visions of the City of God.
3. The Singing Army of Martyrs—  
Places of worship.  
Doxologies of a persecuted church.  
Making music in the early days.



4. Hymn singing and Great Religious Movements—  
Hymn singing against Gnostics and Arians.  
Processionals, out door choirs, proselyting "sings."  
The hymn singing Albigenes and Waldenses.  
Ein Feste Burg—the Reformation in Song.
5. The Easter Festival in all Ages—  
Easter week in the early church.  
Pageant of lights—Greek church midnight hymn and the lighting  
of candles.
6. Famous marching songs of the church—  
Deborah and Barak.  
Psalm 24.  
Hosanna, blessed is he that cometh.  
Gloria, laus et honor.  
Ein Feste Burg.  
Fairest Lord Jesus.  
Mine eyes have seen the glory.
7. Famous Homes of Hymn Writers and Congregational Song Movements,  
Monasteries of St. Sabas, Clairvaux, St. Gaul, Clugny—  
Alexandria. Wittenberg.  
Edessa. Epworth.  
Milan. Olney.
8. Famous literary works and magazines from which hymns have come—  
In Memoriam.  
The Brewing of Soma.  
The Christian Year.  
The Professor at the Breakfast Table.  
The Spectator.
9. Famous Musical classics in the Hymnal—  
Beethoven's Ninth Symphony.  
Schumann's Nachtstücke.  
Mendelssohn's Songs without words.  
Weber's operas Freischütz and Oberon.  
Haydn's Creation.  
Handel's Messiah.
10. Art masterpieces in churches and museums.  
Raphael and the Sistine Madonna.  
Michael Angelo and King David in marble.  
Da Vinci and the Last Supper.  
Hofmann's Christ in the Temple.  
Holman Hunt's Light of the World.  
Abbey's Quest of the Grail.
11. Famous churches in all lands—a study of architecture—  
St. Sophia. Amiens.  
Notre Dame. Canterbury.  
St. Peters.
12. Color and symbolism in every day life.  
Inner meanings.  
Strange church and civic symbols.  
The palette of the Master Painter.



## Problems in Supervision

JOHN E. STOUT, PH. D.\*

The purpose of this discussion is to state as clearly as may be some of the outstanding problems in the supervision of week-day religious education. Before proceeding to our main discussion it seems desirable to call attention to two things which render supervision very difficult.

The first difficulty arises out of the fact that people quite generally are not used to thinking of religious education in the same way in which they think of education of other kinds. They have come to understand, although they have reached this conclusion rather slowly, that administrative and supervisory functions in public education are extremely important. They are therefore willing to bear the expense of securing such supervision and to submit to the formulation of educational policies and the carrying out of these policies by persons employed for that purpose.

Let it be repeated that in the field of religious education we find a very different situation. In a number of cases with which the writer is familiar a considerable number of people have agreed reluctantly to the employment of persons for this purpose and rather grudgingly furnished the financial support necessary to secure and retain them. In cases where the public schools are cooperating, the influence of superintendents constitute a large factor in securing proper recognition of the necessity of systematic supervision. They understand with entire clearness that administrative and supervisory functions must be performed in any successful educational enterprise.

One other thing should be said by way of preliminary statement. This field of endeavor is so new that there is no semblance of standardization. We are not agreed even in any detail upon what we want these schools to accomplish. Much less is there any agreement upon means and methods of accomplishment. For this reason problems relating to supervision can be stated only in a general way and detailed statement must await further development. This situation, however, should not deter us from attempting to state as clearly as may be the supervisory problems inherent in any well conceived program of week-day religious education.

The following classification and analysis rests upon the assumption that there are certain fundamental principles which underlie all successful educational administration and supervision. For example, there are certain functions which supervision must perform, a few rather well defined methods and means of performing supervisory functions, and certain fundamental principles determining efficiency. It should be said here that we shall think of these problems as they have become clearly defined in connection with educational institutions already having considerable degree of standardization. In other words, the public schools furnish the best example by way of illustration at our command. Let us have a clear understanding at this point. No thought is entertained that a statement of principles as related to the public schools will serve as related to religious education without proper adaptation in their application. Adaptation will have to be made and can be made if we have people who on the one hand are familiar with the principles underlying all successful supervision, and on the other hand sufficient intelligence to apply these principles wisely.

---

\*Professor of Religious Education, Northwestern University, Evanston, Ill.

Within the brief time allotted for this discussion nothing more will be attempted than to indicate the nature of four outstanding supervisory problems.

1. *Determining the relations in which supervision should be exercised.* One of the important tasks of the supervisor is to discover the relations in which supervision is needed. He must discover potential needs and difficulties, and thereby prevent acute situations from arising. Conditions of disorder and dissatisfaction and inefficient teaching are prevented by anticipating their causes. In short, it is the problem of laying out his work—of defining his job. A few typical relations will be indicated.

(1) *Classroom work.* Poor classroom work means a poor school. The week-day school of religion is of course no exception to the rule. The recitation is the vital point of contact between teacher and pupil. Here is where lessons are assigned, instruction given, certain types of responses secured and methods of testing and drilling applied. A brief analysis of the classroom situation reveals the following:

a. Teachers need help in keeping their objectives constantly and clearly before them. Aims must not only be clearly defined, but they must be made constantly dynamic.

b. The selection and right use of methods and devices requires supervisory oversight. To be sure, teachers need inspiration, but they also need information, insight and guidance. At no other point are they in greater need than in the technique of teaching.

c. Teachers need guidance in the assignment of lessons. This is particularly true in the case of week-day schools. Much material is not organized into well defined lesson units. In some of it where such units are well defined they are not wisely defined. Constant readjustments are necessary with respect to amount of subject matter and its degree of difficulty. In this connection it need not be said that the way in which assignments are made determines in large measure success and failure in the preparation of lessons.

(2) *Social and recreational activities.* The program of religious education is coming to include more and more of these activities. This is as it should be. But in no other respect, perhaps, are children and youth in greater need of intelligent and sympathetic direction. This task cannot be left to individual teachers unaided. There must be a definite policy for the school as a whole and it must be wisely administered. Supervision is needed which will secure to the children the largest possible degree of freedom and initiative and at the same time provide the necessary sympathetic direction.

(3) *Physical conditions.* To provide suitable buildings and adequate equipment is not enough. Their proper use requires constant attention. In view of the fact that buildings are frequently unsuitable and equipment inadequate, supervisory attention is all the more necessary.

(4) *Determining the functions of supervision.* The inclusive function of supervision is to correlate and direct all the forces relied upon to attain the objectives for which the school is maintained. The problem of coördinating the work of the school with that of the home, the Sunday School and the public school in itself constitutes an important task. Plans for doing this will not work automatically. Some of the more specific functions will be indicated.

(2) *Determining the functions of supervision.* The inclusive function of supervision is to correlate and direct all the forces relied upon to attain the objectives for which the school is maintained. The problem of coördinating the work of the school with that of the home, the Sunday-school and the public school in itself constitutes an important task. Plans for doing this will not work automatically. Some of the most specific functions will be indicated.

(1) A school at its best requires not only that each teacher be successful in doing her particular work, but that all the teachers work together as a unit. This is another way of saying that education is a coöperative enterprise. To secure coöperation requires a directing mind capable of seeing the necessity of unity of effort and capable of securing it.

(2) In any coöperative effort proper stimulus is necessary to unity and regularity of effort. Teachers, like all other workers need this stimulus. To know that some competent sympathetic person is passing judgment upon our work for the sole purpose of making it more effective stimulates us to do our best unaided and to keep us up to a high level of efficiency. It is a source of great encouragement to have a part in a common endeavor where unified effort is accomplishing more than could possibly be accomplished if we were only one of a mere aggregation of workers. Supervision is the unifying force.

(3) One of the primary functions of supervision is to secure immediate and accurate diagnosis of difficulties. But this does not state the whole case. Lying back of this necessity for diagnosis is the need of clear recognition of difficulties. A knowledge that things are going wrong must precede diagnosis. Further than this, remedy must follow diagnosis.

(4) An important function of supervision is to secure proper testing of results. Standards must be intelligently determined and wisely applied. This constitutes one of the imperative needs in religious education. Intelligent supervision is essential to securing it.

(5) No statement of functions, however incomplete, should omit the training of teachers in service. The limits set for this discussion will not permit comment, except to say that intelligent supervision is the greatest single agency in the training of teachers.

3. *The selection and use of methods and devices.* The insistent question which the supervisor constantly faces is, *How* can I direct all the forces of the school to the best advantage? The means to be used are of course determined by the nature of the task of supervision itself. Stated negatively, let it be said that it can not be done by sitting in the office—it isn't a sitting job. The situation demands active participation.

(1) Direct, constant contact with the activities of the school is essential. Frequent visitation is therefore necessary. This of course consumes time, but to an efficient supervisor the only excuse that time has for existing is to be wisely consumed. Visitation offers opportunity for demonstration work, but this method has to be used wisely and even sparingly.

(2) Individual and group conferences are highly useful. They afford close range contact and give opportunity for securing mutual understandings. The former provide for the personal needs of teachers. The latter serve to broaden the outlook of teachers and secure unity in the work of the school.

(3) Teachers' meetings constitute one of the most effective means of supervision, if properly conceived and conducted. As distinguished from a conference, a teachers' meeting is more formal in the sense that a program is prepared in advance and carried out in accordance with a definite plan. The fact that teachers' meetings are proverbial time wasters does not alter the fact that they may be made one of the most effective agencies in supervision.

(4) Written suggestion and direction should be used more than is usually done. This method can in no case take the place of the other methods enumerated. It is, however, necessary to supplement them. Certain advantages are inherent in this method among which are that it saves the teachers' time, compels clear, explicit statements of suggestions and directions, and in written form they serve more or less as permanent guides.

4. *Formulation and application of sound principles of supervision.* In any successful attempt to state and solve the many problems involved in the supervision of a school, it must be recognized that certain principles are a fundamental necessity. They serve as the supervisor's chart and compass. The formulation and application of these constitute a problem of considerable magnitude. Here, as elsewhere, no attempt will be made at complete statement.

(1) Supervision must be systematic and consistent. A well defined supervisory policy must govern. Consistency in this relation is more than a jewel—it is a life saver. It establishes confidence and insures steadiness. Teachers and pupils know what to expect and what is expected of them.

(2) Criticism should be constructive. Teachers and pupils alike must learn what not to do and causes of failure must be pointed out. But their attention needs to be directed particularly to causes of success. The negative criticism not infrequently is interpreted as fault finding. The more one plays on an instrument out of tune the more discord is produced. The remedy is to tune up the instrument.

(3) Help should be given when and where it is most needed. Weak spots in a school are like weak links in a chain. And like a chain it is finally judged by its weakness. Strengthen the weak spots and do it now.

(4) Successful supervision allows the fullest possible measure of freedom and encourages initiative and originality. The personal factor is a most important consideration in an educational enterprise of any sort. Its purpose is to develop personality. In religious education this is particularly true. Supervision of teachers should result in an increased ability on their part to carry on their work unaided. They should become increasingly self-reliant and have an increasing sense of personal responsibility for the results of their teaching. The results should be the same for pupils. They should become increasingly responsible for regularity, punctuality and self-control. None of these results are possible unless both teachers and pupils are encouraged to achieve freedom in choice and execution through increasing ability, gained by practice in self-direction.

(5) Matters of routine should be mechanized. Habit saves time and energy, makes skill possible and leaves workers free to direct attention to things which require conscious effort. Uniform ways of doing things which profitably can be mechanized should be insisted upon and persisted in until habits are established.

## Can Growth in Religion Be Measured?

HUGH HARTSHORNE\*

As it is the purpose of this paper to introduce and promote discussion, I may be permitted to raise questions for which I can offer no final answers. We need more thinking on this problem—more digging around at its roots. I entertain no fear lest, being unable to measure religion, we submit ourselves and our cause to the ridicule of the psychologist. I am not even disturbed by the axiom which holds that all that exists exists in some amount and can therefore, theoretically, be measured. My fear is rather that we may hastily devise a few tests, name them tests of religion, and blindly apply them to children as a reliable measure of their spiritual growth. Even old "I. Q." has a shady reputation, in spite of the fact that probably more time has been spent on it by competent psychologists than on any other psychological problem in the history of the science. Who are we, then, to presume to make an adequate test of religious growth in a day, or a year, or a decade?

What is it we want to know? What is the most important question we can ask about a man? For several years, now, psychologists have been making possible the answers to exceedingly pertinent questions. We can find out with considerable accuracy an individual's skill in the use of the tools of culture—reading, numbering, various aspects of writing such as spelling and composition. We can know with tolerable certainty a person's capacity to use these tools in mastering racial achievements as these appear in the school curriculum. This capacity, stated in relative terms, we call his intelligence quotient. It indicates whether he is average or ahead or behind as to his standing among his mates and it enables us to predict school success—other things being equal.

Other things are not equal, of course. But some of these other things, like persistence, suggestibility, speed, etc., are coming under more careful scrutiny. Downey's Will Profile<sup>1</sup> test and Ream's<sup>2</sup> modification of it are most promising essays into this more intangible field of human dynamics.

Important as all such tests are, and the range and number of tests is extraordinarily large, do they enable us to answer the most important question we can ask about a man? We can say he is intelligent, quick, independent, persistent; that he can spell and figure correctly, write beautifully, memorize marvelously; that he has musical or artistic talent; that his senses are keen and well coördinated; that he has conventional or unconventional ideas about things in general; that in certain matters he did not cheat, and may perhaps therefore be trusted when he gives us a glowing picture of his personal and social habits in answer (confidential) to our questions. But one rises, as they say in book reviews, from such an account, with a sense of rather complete ignorance. What of it if all these things are true? What of it? What do I really want to know about a man?

Well, of course, I shall be challenged to indicate the particular field of knowledge that is not covered, or the particular interest I have in mind.

\*Professor in Union Theological Seminary, New York.

1. Downey, J. E. "The Will Profile," Department of Psychology, *Bulletin No. 3*, University of Wyoming.

2. Ream, M. J. "Group Will-Temperament Tests," *Jo. of Ed. Psych.*, xiii, 1, pp. 7-16, January, 1922.

I am willing to reply that under any and all circumstances, whether I am engaging a clerk or a manager or a teacher, whether I am teaching spelling or history or theology, there is something about a person I want to know of which all our tests tell me nothing.

It may not be far from the truth to say that what we want in another person under any and all circumstances is the spirit of coöperation. Will he make a good neighbor, a good fellow workman? He either will or he won't. You can trust him or you can't trust him. Which is it to be? What is he after? What is his motive? For whom or for what is he working?

The question of more or less is inappropriate. The love motive is present or it is not present. It may be mixed with others, but in love itself there are no degrees. It is Yes or No, God or mammon, sheep or goats, for or against. The apocalyptic judgment scene is illuminating, with its division of the people into two great throngs. The test is rather a simple one. Did they or did they not feed the hungry, clothe the naked, visit the sick?

As old as moral judgment itself is the insistence upon the choice of one of two alternatives. One can move, morally, in only one direction at a time. The thing that matters is the *direction* in which one is moving, or, rather, choosing to move. The thing we want to know is the direction of a man's will. What is he after? Until I know that I don't know the man.

It needs no argument to show that it is with this general trend of a man's life that religion has to do. The subject-matter of religion is trend or destiny: ultimate destiny, or trend in its largest implications. One does not measure a direction. One describes it. Progress in religion consists in achieving in larger and more complex relationships a single direction of will. There will be involved the achievement of particular skills and knowledge and wisdom. All these *can* be measured.

Let us consider, then, certain of the measurable factors in religion, before taking up the problem of how to discover the presence or absence of religion itself.

It cannot be too emphatically repeated that *all* these factors may be found in full development *without* any guarantee of the presence of the thing we are most interested in. We are not much interested in anything but an equipped, informed and loving will. The equipment and the information *without the loving will* would be like being all dressed up with no place to go, or even like being on a limited express going in the wrong direction. If we measure habits, skills, knowledge, it is not for their own sake, for they mean *nothing* apart from the purposes whose realization they make possible.

The nature of our general motive, of whose presence or absence we feel we must be assured if we are to know a person, is such as to require a certain kind of support or equipment if it is to function freely. This equipment<sup>3</sup> may be briefly listed as follows:

The ability to foresee and the habit of foreseeing consequences, particularly social consequences.

The ability and habit of analyzing consequences so as to be able to respond to selected aspects.

Knowledge of possible consequences and of possible responses.

Skill in making wise responses to both real and imaginary situations.

3. See my article, "The Measurement of Growth in Religion," RELIGIOUS EDUCATION, June, 1919, for an elaboration of this discussion of equipment.



This is a highly general list and could be elaborated indefinitely. There is nothing here, however, that could not be tested and measured, given patience and ingenuity. Some interesting things might be discovered about the ostrich-like character of our religious teaching, which attempts to make us expert in the letter of the Mosaic law but ignorant of the implications of its spirit; facile in the repetition of story or creed, the while we violate its message in uncriticized behavior.

The particular consequences to which our desired dominant motive is directing our attention are consequences or effects upon the personalities of our fellows—all our fellows. The coöperative love motive is unaware of distinctions among men as objects of its interest. Foresight of, and suitable response to consequences is, therefore, just another name for intelligent social functioning. Not isolated habits or skills, not the possession of knowledge, but purposeful participation in the life of society, is what we must measure.

Here, again, there is nothing impossible of achievement. Self-listing<sup>4</sup> of specific practices, provided these are weighed in terms of their social significance and are definitely related as means to social ends, is a practicable method of measuring social functioning. Such methods as are at present being developed tend to become mere listing of "qualities" out of all relation to deeds, or listing of deeds out of all relation to functions.

Such self-listing is obviously only for those who can read and write. But the same end can be reached by observation, when suitably organized.<sup>5</sup>

Now I realize that there are several points about which there will be question and many statements on which I may be attacked. It will doubtless be contended that this thing I want to measure, and which I say cannot be measured, is a definite thing and exists in definable quantities. Some will say that even a direction can be measured. There is space only to say that even if we insist on using physical analogies for things which are not physical, it may still be said that one can travel in only one direction at a time, and that direction has meaning in terms of the goal to be reached. In the realm of moral values an end may be worthy or unworthy. It cannot be both at once to the same person. Nor is the thing that gives love its ethical meaning the "quantity" of its urge, but its purpose, its objective.

But if the social will either is or is not, and does not, ethically speaking, exist in degree or quantity, then how can one grow socially? I reply that, if in any instance a child really loves, in that particular instance not even God Himself could love more. There is nothing more to give than oneself. The act of giving is a complete and perfect thing. Indeed it is in this sense only that Jesus' command that men should be perfect as God is perfect has meaning. One can *will* to do God's will. One can *will* to be good. One can lose himself in the cause of his fellowmen. One can put his hand to the plow. But one cannot at the same time do the opposite.

Then what is growth in love?

Growth in love is growth in the consistency, range and wisdom of love,

4. Chassell, C. F., "Some New Tests in Religious Education," *RELIGIOUS EDUCATION*, Dec., 1921. This article contains among other interesting tests a Measurement Chart for Sunday-school Juniors which uses this principle of self-listing.

5. See Miss Rankin's "Scheme for Observing the Social Behavior of Children," reported in my article on the "Coöperative Study of the Religious Life of Children," in *Religious Education*, December, 1921.



growth in love's equipment, and increase in love's objects; growth, that is, in the amount of self there is to give, in the selves and causes to which one gives himself, and in the removal of the obstructions to complete self-giving.

Measuring love's equipment, therefore, will help us to know not how much a child can love, but what a child can love and how wisely he can love.

I hope this does not seem to be a mere quibble of words. There is a fundamental truth here upon the realization of which depends our insight into the meaning of education in religion, and the real wonder of childhood. Holding the conviction he did of the Kingdom, what could Jesus have meant when he said of children, "Of such is the Kingdom of Heaven?" The Kingdom of Heaven is the kingdom of love. Possibly we may find ourselves guilty of teaching our children to stop loving—at least to limit the range of the objects of love. In the presence of so much adult hatred of race and class no wonder Jesus looked with relief and hope upon the natural outreach of the heart of a child to fellowship with all mankind.

How then are we to discover in just what relations growing children do and can love in addition to the secondary considerations we have already noted as to the wisdom and skill with which they love? The problem, I repeat, is not *how much*, but *whether or not*, and in what relations.

First, let me say that for purposes of religious education, the most important thing is that provision be made for the individual to know *himself*. The process of personal integration can go on only under the stimulus of informed self-criticism. Self-criticism even in a three-year-old is a normal tendency. What is needed is a standard. Obviously, since we are dealing with personality, the standard must be a person. Obviously again, we are logically driven to God as the inclusive personal standard—to love itself—or himself—as that by which love is recognized as present or absent.

For the individual, then, the supreme and constant test of his own progress, his own social competence, his own goodness, is *prayer*, in which one comes face to face with the experience of Love. You may say this brings us back just to where we started. Perhaps our difficulty is in trying to measure love by something else which we know better, or by something different in character. But there is nothing we know better than love, and nothing else will serve as its measure any more than one could measure sight by hearing.

To be effective, however, prayer must be informed. The idea of God must be clear, unencumbered with primitive baggage. And the process of self-criticism must be enlightened as well as rigorous.

These statements only emphasize how intimately social is prayer. Only through the experience of prayer with others can its nature and possibilities be realized by the child, and only through the teaching and conduct of others can standards be achieved.

If these (ideal) early days could be continued in the form of family prayer, and also worship in wider groups, our problem of knowing the individual would not exist. We inevitably would know one another because our standards would be arrived at by our joint effort to think through moral problems, and in our common worship there would be the constant sharing of one another's weakness as well as one another's strength. Those who pray together, know one another.

Lacking as we do this ideal religious fellowship in which there would

be no difficulty about our knowing one another, is there any way to discover another's supreme motive in the interest of his religious growth? We might not go far wrong if we should revert to the New Testament insistence on *fruits* as the test of the worth of the tree. So also the apocalyptic scene already referred to. Force is known only in work done. Values are real only as controlling action or thought. What will a man give in exchange for his life?

Doubtless by judicious checking of what the members of a group say they value by some reference to actual conduct as a more reliable test, it could be found just what, if any, relation subsists between what a man says or thinks he values and what he really does value. The same check could be made between real values and other laboratory tests, such as vocabulary of social ethics, discrimination among imaginary situations;<sup>6</sup> choice among possibilities of action. One might even go so far as to subject such a group to all sorts of standardized tests to see whether anything at all correlated highly with actual valuations as revealed by conduct.

But at once we are confronted by certain fallacies in the use of statistical methods in the measurement of individuals. It is all too frequently assumed, e. g., that by narrowing the limits within which prediction is unreliable we can actually predict. Reduce the probability of error as we may, what we "*know*" about any tested individual as to his subsequent behavior or achievement in some correlated activity is either not "knowledge" at all but a guess, or a meagre generality. This of course is not true of groups. We can predict for a group because of the nature of chance distributions. But the group standard or equation or curve only by rare chance ever fits the individual not yet tested. A bad guess as to a child's probable school achievement based on his I. Q. is bad enough. But a bad guess as to his character is tragedy. There can be no substitute for direct knowledge of the individual's own social will.

We are forced back, then, upon real situations, or at least upon situations that involve large elements of reality, as our chief reliance in discovering what the dominant motive is in various situations.<sup>7</sup> In a character not yet fully organized, it cannot be expected that the will to be social, although present in some is present in all, relationships. Nor is there any way of finding out whether an individual wills to be social in *all possible* situations save by some miracle of insight either on our part or his own.

We come to two conclusions, therefore. One is that there is no substitute for continued observation as the only way to know what we most want to know about people. We must learn and they must learn through experience itself what it is they most desire, testing love by loving.

The second conclusion is that by attempting to test abstractly the existence of a completely generalized social will we are in danger of neglecting one main condition of its presence or rather its achievement, viz, *faith*. It is a social product. It is not something one gets for himself. It is the result of the interaction of mutually helpful persons, each of whom *believes* in the other. The faith of the group is one major factor in the whole process. To

6. See the article on "Measurement of Growth in Religion," cited above.

7. See Voelker's study of *The Function of Ideals and Attitudes in Social Education*, Teachers College. Dr. Voelker attempted to place boys in real situations which could at the same time be controlled as one would control a laboratory experiment.

isolate an individual from such a relationship and then ask, "What are you?" is as foolish as to attempt to learn the ways of an eagle by watching the pitiful caged creatures of the zoo. To learn, therefore, apart from fellowship, the character of something which is the product of fellowship is in the nature of the case impossible.<sup>8</sup>

This does not mean that we should not find ways of measuring what I have called the equipment of the loving will and of observing and objectifying the social functions of individuals and groups. We should push these inquiries as far and as rapidly as possible, developing age norms as well as tests, and applying our scales to the comparative study of methods, materials and conditions of teaching. The whole field is open before us, although much good work has already been done. Having suggested above what seems to me to be the most promising directions for further study and experiment, I close with a final appeal for the basing of our test-making on a more thorough analysis of the nature of growth in religion and a clearer recognition of just what it is we are actually testing in any given case.

---

8. It is just here that one tends to question the validity of Voelker's procedure, described in the book referred to above. At the point of *testing*, was fellowship maintained, or at that point, when an artificial situation was created which involved, deliberately, possibilities of deception on the part of the boys, was fellowship really broken? Furthermore, to what extent was the factor of the leader's faith in each boy tested by this method?

---

## THE FINDINGS

THE REPORT OF THE COMMITTEE ON FINDINGS WILL BE FOUND ON PAGES 266-268.

---

## CONFERENCE CHARTS

THE TWENTY-FIVE CHARTS, OR GRAPHS, PREPARED IN CONNECTION WITH THE SURVEY WILL BE FOUND ON PAGES 275-289.

---

## R. E. A. REPORTS

Following the custom of the past several years the issue of RELIGIOUS EDUCATION for August will be "*The R. E. A. Annual*" and will include reports of business transacted at the annual convention.

## Discussions of the Conference\*

### FIRST SESSION

Friday, March 31st, 10:30 A. M.

Presiding, George Albert Coe, President of the Council of Religious Education.

G. A. COE, Chairman. This is the first session of the Conference on "Week-day Religious Education." It is a session of the Religious Education Association itself. Members of the Association and those guests who have been especially invited, have the rights of the floor on equal terms.

The Committee on Program has prepared a set of rules for the government of the discussions: "The sessions are open freely to the public. All members of the Religious Education Association have the right to participate in discussion. Each speaker must be recognized by the chairman who will give his name to the conference. Speakers in the discussion are limited to three minutes' time. All the discussions which follow presuppose that those who participate have read the preliminary reports and studies published in RELIGIOUS EDUCATION for February and April. Persons who introduce discussions by appointment will have five minutes' time."

(On motion, the rules were approved and adopted.)

At the instance of the Program Committee, the Council has appointed a Committee on Findings. The plan is a new one. It is proposed that our Committee on Findings, instead of clubbing together its own ideas, undertake to formulate the sentiment of the Association in this conference, to do it meeting by meeting to report at various meetings as we go forward, and finally, to report the whole set of findings at the last session.

THE COMMITTEE ON FINDINGS: Dr. Herbert W. Gates, Miss May K. Cowles, Mrs. Nathan Powell, Dr. J. W. F. Davies, Rev. Manson Doyle, Mr. Harrison S. Elliot, Prof. William J. Mutch.

*Subject for the Session:* "AIMS OF WEEK-DAY SCHOOLS."

1. A number of papers, upon this subject, printed in RELIGIOUS EDUCATION for February.

2. Paper by Dr. Benjamin S. Winchester, Associate Editor of the Congregational Publishing Society, Boston, Mass., on "An Evaluation of the Aims."†

3. Opening of the general discussion: The Reverend George Craig Stewart, Rector of St. Luke's Church, Evanston, Ill.†

F. M. McKIBBIN, Evanston, Illinois. In speaking of the "Aims" we are meeting with the same confusion of thought and effort that is expressed in the various articles dealing with the "Aims." Yet in our committees we are trying to work out, in a practical way, a program that will be in harmony with consistent and intelligent aims. We are aiming primarily at Christian character and Christian living; combining in a fair way, a program of definite, consistent instruction that centers about a definite curriculum and such activities which call for attitude and interest and expression and conduct as will result in the development of Christian character and conduct. The courses are taken by about forty per cent of the children in the fourth, fifth, and sixth grades of the public schools.

D. W. STAFFORD, Naperville, Illinois. The situation produces two aims that are uppermost in the minds of the church-going generation: to

\*Stenographically reported by The Manning Reporting Service and slightly condensed by The Editor.

†Published in RELIGIOUS EDUCATION for June, 1922.

teach the Bible and to lead and advise boys and girls into some form of unique religious activity, and increase the membership; but, beyond that, there are no definite aims. The teachings of Jesus emphasize many other things beside these. I doubt if Jesus had very much to say about learning scripture or joining the church. These seems to be a great need for the evaluation of aims with reference to social living; and we have scarcely begun to begin in that field. That is the side of the development of the aims I'd like to hear discussed.

J. B. McKENDRY, Oak Park, Ill. We are up against what we might call a stone wall. It is going to take a great deal of time and patience to produce the aims that were outlined by Dr. Winchester in his paper. We cannot do this in one year, but we are going to do it with a great deal of patience. I believe the aims expressed are the ones we ought to keep in view, but we are running counter, all the while, to those expectations that will have to be dealt with in the Christian church for a long time to come.

MISS VERA L. NOYES, St. Paul's Church, Chicago, Illinois. We all believe that we are leading the children into Christianity. That is our big aim, to nourish a child so he may be like Christ; and in order that he may be like Christ, he must have the qualities of Christ. So, think of what the qualities of Christ are: He was well-informed, therefore, we must train our children along informational lines. So often now we are getting away from that because we stressed it too much in the past. Our Lord was continually quoting from the scripture. We must store children's minds with memory-work, but we must not keep to the old Sunday-school method of storing memory-work. Our Lord was loyal to his church; he kept the feasts and he kept the fasts. Can we teach church loyalty in a community? Can we teach loyalty, a something which we have not? Then, we must train them along devotional lines, to live their lives through prayer as our Lord did. Then we must train them in Christian service. What is the good of all this Christian instruction and memory-work if we cannot put it into actual service? To sum up, we have four things to work for: Memory-work, loyalty, devotion and christian service.

J. L. FRENCH, Toledo, Ohio. However narrow our aim in Toledo may be, it is certainly very specific in regard to the majority of our schools. I believe the name "Week-day Religious Education" is a misnomer. In accordance with our aims, it is "Week-day Instruction in the Bible."

The public school has the child twenty-five to thirty periods a week and we have the child one period. What can we get across in that one period to the vast number of children? It is well to talk about project method and about worship and other things that might be done if the week-day school had the child continuously during the week, but these should go to the individual communion and let the period which we have be devoted entirely to getting across the material in the Bible; possibly from the older form. The Bible is packed full of human religious problems that have shot up from the experience of the human race and if we can get the content of that material to the child, then we will rest our case on the ability of the spirit in the Bible to speak for itself; and then let your churches take up the other affiliated problems in religious education and work them out.

HERBERT W. GATES, Boston, Mass. It is true that the Bible and other literature is full of popular material, of the highest value, and absolutely indispensable for our guidance. The question is: Do we really get it across if we start with the subject matter first of all and then hope that it will go over into experience?

Let me crystallize this into one concrete experience. A class of young

men who for some time had been studying the Bible in Sunday school had come to the point where they were ready to quit just as soon as they possibly could. It seemed that no interest could be aroused in them, and a new teacher was asked to take the group. The new teacher asked them what they would like to study and tried every possible thing only to be greeted with, "No, sick and tired of it." "Very well," said the teacher, "is there anything else you want to study?" She suggested lines of social service and various other things and again she failed to stir any interest. "Well, then, how would you like to do a little investigation work and see what problems you are meeting in your own life and your own community?" They decided to make a survey of their own lives in shops, homes, at work, etc. It was not long until they were meeting some very interesting problems and were studying again. They were surprised to know that Moses was a laborer, that the Prophets of the Old Testament were talking about economics and the different problems we have today, and, before long, these young men were studying their Bible as they never did before; and it meant something.

LUTHER D. WISHART, of Chicago. Someone asked Henry Ward Beecher once whether Christianity failed and Mr. Beecher replied that he was not aware it had ever been tried. The Bible has not been fairly tried by our young people or our young men and women, either educated or uneducated.

A. R. HOWE, Lakewood Presbyterian Church, Cleveland, Ohio. To get the coöperation of a public school we must get something they can support, and the thing we have to do is to get on fundamentals before we can do anything at all. I believe it can be done; spiritual values can be taught independent of any person; the spirit of love can be recognized as the cementing spirit, as the redeeming spirit, and as the constructive spirit of the world. We can take, for instance, the spirit of Christ's humility and contrast it with the spirit of haughtiness and we could show where one would mean friendliness and the other dissipation. We do not have to mention that Jesus was the exponent of humility. The Jew would not want his name mentioned. We can bring in principles without mentioning the name of Jesus at all. Fundamentals can be put in such a way that public schools will teach them so that when the child grows to maturity he can join a church in his own way. He will do this because he will have been taught the beauty of reverence and love. He will have been taught something of what the fundamentals in life are and if we leave out the name of Jesus in our program and arrive at some sort of a program that will be acceptable to the public schools it will become universal in its use and we will get religious education in the public-school buildings.

T. L. RYNDER, Toledo, Ohio. There are some problems that those of us who teach, as I do, or have charge of a school in the Hungarian Reform Church, have to meet in these industrial centers. We have a large proportion of Catholics and in this particular district they are both Roman and Greek Catholics. The population is dominantly Catholic. In order to make that thing successful, I must have the respect and sympathy and support of the Greek-Catholic and the Roman-Catholic priest and also that of the teachers in the Birmingham Public School from which the students come. The principal in the school is a very devout Roman Catholic. She has been a great help to me in meeting that situation; and this winter, in a school demanding four teachers, to handle the classes, we have not had the withdrawal of a single Roman or Greek child. The principal dismisses Roman Catholics, Greek Catholics, Seventh-Day Advents, Lutherans, Presbyterians, and all creeds so that they can come as a body to our school.



We must teach that which is common to the Roman and Greek Catholic. I cannot agree with the last speaker; I would not omit the name of Christ from my teaching for anything. We tell our children: Go to your Roman and Greek Catholic Priest or to the Protestant Minister and tell them everything you are taught here and tell them that there will be nothing taught to which your priest will not agree. I am a Protestant through and through but I do find so much that is common to the Catholics and Jews that we are able to agree nicely on this point. Of course, there is some bitter feeling where the children are unreasonable; but we endeavor to establish in the minds of the children mutual respect.

H. L. LAWRENCE, President of Religious Education for the Episcopal Diocese of Marquette, Menominee, Michigan. If we may safely assume that we are Christian people, our objective in teaching Religious Education in the United States should be the interpretation of a Christian Religion, and if we are going to try to perpetuate the Christian Religion, we must take Christ as our guide, but, if we are to teach what Christ taught, if we are to teach the child to become Christ-like, we must teach him through the instrumentality of the word of God. I consider the word of God something bigger than merely the words of God. The words of God are one means of teaching the word of God, but the words of God, in order that they may teach the word of God must be interpreted, and right there is where the point of disagreement arises. What do the words of God teach? What is the word of God, in other words? And, we have to interpret the words of God in order to get at that. It is necessary that we preserve the liberty of individual interpretation and we cannot do that by developing any composite system.

We must get away from teaching the children in public schools and rather teach them in coöperation with the various schools but under auspices where we will be free to give our interpretation of the word of God.

J. A. VERBURG, Field Representative for the Board of Publication and Sabbath Schools in the Presbyterian Church. When one goes into the history of the Church or the history of the world at large, one finds they have contributed most to the advance of society and the advance of the church, who, not only had ideals in life, but who had those ideals linked to a person. As Christians, we who are seeking to promote religion, must have personality for our ideal—the ideal personality of Christ. This is the teaching we must give to children to get them to realize things. Mere ideals will not save the world but if we have ideals in the form of personality, we will accomplish something.

Can we make better contacts, considering the lack of christian citizenship, in the church school or in the week-day school of religion? In which are those contracts better or more easily made? Consider that each has its own special atmosphere and operations. Will anyone who has experience in both, as I have not had, answer this question? May we look for better results from one or from the other on this particular point, namely, the needs of the vicinity in which contacts are made?

C. M. BRUNSON, Toledo, Ohio, Instructor of Science in High School, Director of Bible Schools in Toledo. About twenty-five years ago, in the public schools there arose a cry for teaching special science by the inductive method and text books were written with that purpose in view and it was tried for a few years, but they could not find anyone to teach it that way, and so they had to suspend operation and they went back to the old method. Then, about ten or twelve years ago, another word came up, "motivation," and we found it meant about the same thing as the old "inductive" method.

Now, we have another word which we like to warble around our tongue, "project method." I believe in all of them but I think we are in very great danger, especially with this new thing, of directing our ship upon the rocks, and I don't believe we ought to undertake new things, new methods of teaching, in this new work. Let us try the old methods of teaching that have been established. Hold fast to that which is good, and apply those methods.

I am a public school man trying to bring to a common purpose the church on one hand and the public-school children and officials on the other hand with the teaching body, which we must select, and to work out a common aim. By the suggestion of the Rector of the largest Episcopal church in our city; who was then the Chairman of our Committee, we named our work "Week-day Bible Schools"—emphasis on the "Bible." Now, we are trying to bring about a condition where we can reach, not only the people in our city who are already churchied, but the fifty percent of them who are not churchied. Are they worth saving? They have no other means of religious instruction of any kind and I believe that that is a problem every city must meet in some way.

N. F. FORSYTH, Superintendent of the Calumet District Schools of Week-day Religious Education. For two years we have been conducting week-day schools on a community basis. Last year twenty-five hundred children attended the classes. Fifty percent of them received no other religious instruction. Our feeling was that behaviour was the main goal in week-day instruction. The thought lying back of that being that religion has worth only to the extent that it functions in life. That being the main goal, we felt certain that by-products would result, that social control over those who were educated religiously would be one of those by-products and in that attempt we reached a large group of people who are not reached by the churches. Another by-product which we felt would result would be the development of an American system of education which would provide for the separation of Church and State but the uniting of Religion and Life.

HUGH HARTSHORNE, Professor of Education, Union Theological Seminary, New York City. I wish we could get some help on this—what these schools are for. We have got to bring Week-day Religious Education into line with the general theory of religious education. What place is the week-day school to occupy in the whole scheme of religious education? We are very much in the dark in this particular. There are many schemes suggested. Mr. Shaver mentioned some in his survey and Mr. Forsyth mentioned some in his article, among which were these:

1. To supplement the Sunday school. That seems to be the main object in most cases.
2. To reach the non-churched.
3. To bring the experience of religion into more direct touch with children so that religion will become in their own minds the uppermost thought in life.
4. The element of frequency. This is significant in the total value of a program of education. With only one period a week, the intervals are too long, and much valuable time is lost in between—too much waste motion. However, with two or three sessions a week, much more can be accomplished than by one.

This is the thing I would like to have discussed by persons who have had the experience in their field. What is the specific contribution the week-day school can make? What is the use of a week-day school? How are we justified in all these efforts being exhibited in the charts here?

MR. SAFEL, Evangelical Theological Seminary, Naperville, Ill. We learn by working with the problem itself. At Naperville, the contributions which our week-day schools are making to the religious life of the grammar-school children and children of the churches have been two in addition to what the Sunday schools have done in the past.

1. The very large increase in memory deposit in the minds of the children—deposits of biblical memory material, also memory material in the nature of hymn material and memorial prayers.

2. Increased skill in prayer life. Growth in the prayer life of boys and girls—boys and girls of the fifth and sixth grades, children who at that age would be most open to suggestion with reference to spontaneous prayer. We have reached a very high percentage of result with reference to spontaneous impromptu prayer. The teacher of those grades has been working directly upon that problem throughout the year; through instruction from suggestions, through securing responses from the pupils, and a large variety of content has been suggested to the children. On a recent test, the teacher found that out of ninety-four children, ninety-three made spontaneous prayers that day. The prayers are original to a large extent.

There are two distinct contributions which have been made this year and we feel it is just the beginning; there is so much to be done in reference to the conduct of the child out in life. We have some very unchristian-living people in our community and we have a big problem to deal with in that respect. We could not do it this year but we will certainly get after it next year.

NORMAN E. RICHARDSON, Evanston, Ill. One of the things we are all discovering in the week-day schools arises from the fact that representatives of different denominations—different creeds—face a common project and are required to adjust their thinking to each other. We have the representative of the Baptist Church who faces the task of the project of putting on a program of week-day instruction, and he comes to the conference with a striking individuality which he has acquired from real experience and he has in mind the objective of having certain individual boys and girls come into a certain type of experience in a certain way, but his emphasis is largely individualistic in this experience. Seated beside him in that same conference is a representative of the Protestant Episcopal Church and the social emphasis is dominant. He is talking about the rich heritage of the living church, about the necessity of having this other individual adjust himself to those great spiritual currents that are flowing so freely in this sacred institution. Seated in that same conference will be a representative of the Jewish constituency and he has back of him the teachings of the Old Testament, particularly the teachings of the Prophets, and he is thinking in terms of moral values. Now all of these representatives have got to give themselves over in one way or another. These men are forced to adjust their thinking to each other and to find out exactly what are the common values; and out of that kind of a conference there is developed a national community consciousness, a loyalty which cannot be developed in any other way and still conserve those vital motives in building the America that is to be.

Everyone here who has had experience in these great programs of week-day schools has come away feeling that much can be accomplished along this line. They feel a spirit of cooperation, feel they have decidedly benefited by it, that they have enriched their thinking, with a spirit of tolerance generating out of those meetings where the common project is being discussed.

E. A. LOWTHER, Pastor of the First Methodist Church, Wichita, Kansas. We have just been through a short period of experience in Bible-

school work and week-day religious instruction and made an interesting discovery. We were purely on a denominational basis and soon found we were dealing with Protestants, Catholics and Jewish children and, if we continued our work successfully, it would be necessary to enlarge the program and revise the curriculum, for, manifestly, it would not be right to try to use denominational literature if we are to minister in the biggest and best possible way to so many classes of children. We are, therefore, arranging to branch out in a large way, the aim being to develop the highest type of personality in the child that can be attained by working out a curriculum founded on the scholars with whom we have to deal. If that be true, we will have to waive our denominational interests and leave them to the Sunday instruction and use the week-day opportunity to minister to living children with whom we must deal. We are proposing a plan to work out in the near future by which we will cooperate with other churches in the same city. The point of departure must be the need of the individual pupil; and the object, the highest type of personality without interfering with their own church loyalties.

E. HERSHEY SNEATH, Yale University, Professor Religious Education. It is a sad commentary on our Christian civilization, that notwithstanding the fact that we feel religion deals supremely with the facts of society; we give twenty-five hours a week to the secular education of our children and only one hour a week to their religious education. Now the week-day school aims to remedy that defect in our general educational scheme. That is one point we want to take into consideration.

The second point is to introduce them to a more adequate literature than is possible in our Sunday sessions. Here, in spite of the excellent efforts that have been put forth, there are many handicaps in the production of a literature to meet the needs of religious education. In the secular schools they had, on the whole, a very carefully worked out literature and we are out to do the same things in the field of religious education. That literature ought to contain what is the real essence of religion, and the more I study the life of Jesus, especially as manifested in the wonderful Sermon on the Mount, it seems to me the very core of religion is "righteousness"; right living; right living with yourself and with your neighbor and with God. And we must have an adequate literature to introduce to the child in order to bring about what we are all aiming at—the building up of the child in the spiritual life.

FRANK W. FIELD, Pastor Baptist Church, Batavia, Illinois. I sometimes wonder whether we shall ever be able to arrive at a really well-defined aim in religious education, any more than we can hope to arrive at a unanimous interpretation of the Bible itself. Religious education is based on the Bible and our interpretation will suffer as many varieties as there are interpretations of the Scripture.

Just before we met for our Fall work, the Superintendent of Schools in Batavia called all the pastors together and we spent three or four hours one evening going over our courses. The Superintendent wanted to find out what we were going to teach. Well, here is what he found: The German Lutheran's aim was to get every child in his church to learn the German Lutheran catechism. The Roman Catholic Priest made it clear that he was going to teach the catechism of the Roman Catholic church. It went like that all down the line. The idea of each pastor seemed to be that he had a certain amount of canned goods he had to thrust down the child's throat.

In five years in the army I found a profound ignorance of the Bible and of Jesus Christ. I found that men, apparently well-educated men, knew absolutely nothing of Christianity. So, when I started as Pastor in the

Baptist Church, I said I was not going to ram courses down those children's throats. I am not going to take a series of text books; the average child, when he gets hold of a course of books, the course or the textbook takes the emphasis. But, not so with the Bible. So I determined in teaching to give the children the idea that the Bible is a living book, written by men who lived—not an unnatural book—something they can take and learn from.

MISS FLORENCE BUCK, The American Unitarian Association, Department of Religious Education, Boston, Mass. I have been conducting, for a series of weeks, one day a week, from between one hour to two and one-half hours, the instruction of a class of colored children, in religion. The reason for undertaking this class was to make an observation of the week-day religious education schools and the religious work on Sundays. The observation seemed to indicate, through the conduct of the children and through conversation with them, that they were unusually obedient to external authority, which they were taught during their religious education. The purpose of a week-day class was to develop, both in the individual child and in a group, the spirit of initiative toward the good instead of toward the bad, to help them want to do, out of their own feeling, a thing considered good and worth doing. To that end, the class has been instructed by stories, mostly from the Bible. We watched the dramatic effect which such stories have on the children in their daily life. The type of story was selected and the social situations which the story presented were studied with a view to seeing if there developed in the children, who are participating, the sense of initiative, the lovely virtue of patience.

The element of submission to authority and of obedience were cultivated rather to the excess in these children, but they lacked this other element, of finding something they wanted to carry out toward the good. We have seen some results in the actual conduct of the children, not only in the story play, but in the social situations in their own group and with white children in the streets and with instructors in the class. In fact, we are having results in the very direction we are seeking.

W. A. SQUIRES, Secretary of the Presbyterian Board of Publication, Week-day Religious Education. First of all, the greatest aim is to reach the children untaught in our country. There is a vast army of these children and young people. Some authorities have estimated this number at twenty-seven millions; but there must be millions, at least, of these children and young people not receiving any instruction in any institution of any kind. Now, what can the week-day movement do to reach these children spiritually untaught? I have a list in my office of communities and in some of these ninety-nine percent are receiving week-day religious instruction. In many instances as high as eighty-seven percent are receiving week-day religious instruction, showing that this one definite aim of the week-day movement is being attained in quite a considerable number of communities.

Another great aim is the supplementing of Sunday-school work. If one hour a week is entirely inadequate, what can we do to supplement the work of the Sunday schools? In a number of communities there is a definite correlation of the week-day instruction with the Sunday instruction and also with the work in the young people's organizations so that these different organizations are not pursuing different courses of study but one course, and one aim is running through the church program. In a number of communities the children, seventy-eight per cent. of them, are receiving three hours instruction each week, in a definitely correlated program; so something definite is being done toward the accomplishment of that second aim.

The third aim is the filling out of our secular education. Many of our leading public-school people are fully aware of a very grave defect in our



American educational system. In many communities, week-day instruction has been put on with the definite aim of filling out the course of instruction given in the public schools. I know of communities in which ninety-nine per cent. of all the public-school children are receiving week-day instruction because the public-school people are behind the movement.

EDWARD SARGENT, Secretary for the Protestant Episcopal Board of Religious Education. There is one aim not touched upon here as yet and it is a very important aim, one of the vital aims. Down in Texas a few months ago a man asked me what I was selling. I answered, "I am selling faith to my church." Now, think that through. One of the greatest aims of week-day instruction is to challenge the church to find the child. When the church faces that problem a great many of these difficulties are going to evaporate; but, we must not, in this movement, separate week-day instruction from this vital aim. I agree with many of these aims that have been recited; but the great aim is to challenge the church to find the child.

D. G. RIDOUT, Director Religious Education, Methodist Church, Canada. Possibly the greatest aim of week-day schools must be the instillation of religion into the life of the boy or girl. Perhaps the greatest need we have in Canada and perhaps here, is to have people grow up with a consciousness that religion is something real; the day school, by its elimination of the teaching of religion, allows the child to grow up with the feeling that religion is not real. The church school does its best to make religion real, but it has so little opportunity. Week-day religious instruction can aim and should aim to have boys and girls grow up with the feeling that religion is one of the greatest, if not the greatest, of all the realities of the human race.

## SECOND SESSION

Friday, March 31st, 2:00 P. M.

*Topic for the session: "PROBLEMS RELATING TO THE CURRICULUM."*

Paper: "Opposing Theories of the Curriculum." Professor George A. Coe.\* Paper: "What are the Possible Solutions of the Problem of Curriculum?" Professor Edward P. St. John.

MISS MARY E. ABERNETHY, Supervisor of Religious Week-day Schools at Gary, Indiana. (Opening Discussion.) All of you who are engaged in this week-day work, have come here for some real practical help. We have come with open minds because we who are in the work realize, more keenly than those who are on the outside, the inadequacy of the program which we have now. We may have been a little displeased as we have heard about worn-out methods and old-fashioned material, and, yet, as we look over this audience, upon you Christian leaders, some of you outstanding in the field of religious education, we must realize that you are all the product of this old-fashioned method and worn-out material; and we feel it is not all waste time.

The same thing is true with our week-day work. We realize how inadequate the program is and yet we feel we are all working toward the one goal of adequate living. We have taken different routes to reach that goal and we realize our methods are not perhaps the best methods and, yet, we are encouraged when we look over the product in our own children, and when we hear mother say, "My child has been entirely changed through the results of the week-day teaching from a most quarrelsome child to one who is always showing in her life fair dealing and kindness," and when we hear a principal say, "Before the week-day work was started, it was unsafe to

\*Published in RELIGIOUS EDUCATION for April.



leave anything in the halls but now we have very little trouble with stealing." and then another one will say that she has come to notice a decided diminution in quarreling, stealing, and so on, among the children on the play-ground. These same children are getting their religious instruction only in the week-day church; they do not attend Sunday school; they do not have christian training at home. Then we feel that our methods are not wholly at fault, only we do realize they are very, very far from where they ought to be.

How can we make our methods adequate for the thing we have in mind? So much has been said about the tendencies of the week-day work to make the purpose intellectual. None of us mean to do that. It is sometimes hard not to do it because we were trained that way, but when pupils come back to us and say that, on such a day, I had such a temptation, and because of the things I learned in week-day school I was able to meet that temptation or that experience, we feel that a body of religious force is a good background for a child. We have to meet our boys and girls next week and we want to have something practical for them.

*Paper "An Evaluation of Curricula for Week-day Schools,"* Professor J. M. Artman.\*

THE CHAIRMAN. I wish the Toledo people would tell us why they use the biblical method. Why do you regard the Bible as the curriculum of your Toledo Schools?

J. L. FRENCH, Pastor, Toledo, Ohio. First, and principally, because of the limitation of time. There is so much to get across in the brief period of time that we have got to use the finest and most dynamic bit of material that we can find. The Sunday school is not at par because it is pushing the application into life to too great a degree, at the expense of religious impartation of truth. In other words, we did not want the name Sunday school attached to our curriculum because people think that at Sunday school they just preach morals all the time, and folks are not interested in that type of Sunday-school curriculum any more. In our city we did not have simply one faculty to deal with; we had a Common Council headed by the labor interests of the city; we had a strong social committee, and a Board of Education easily influenced by those elements. We went fairly and squarely and said, "We will not put any particular denominational emphasis in our teaching but will play squarely, take the Bible and attempt to get it across to these children in a fair way that no one could object to." And, that is what we have. We limited ourselves to week-day school instruction from the Bible.

H. L. LAWRENCE, President Religious Education, Diocese of Marquette. Does the Toledo plan make use of the Bible exclusively? Are there not two plans in operation at the same time; one known as the community plan and the other a plan which is independent of that and which does not necessarily make the Bible the exclusive content?

J. L. FRENCH, Toledo. Very true. About 2500 are in the community school and 150, I think, are in a denominational school.

C. M. BRUNSON, Toledo. Director of Week-day Schools. There is just one more thing to add; that is, the teacher. With all of these methods, all of these aims, we have got to bring the matter down to flesh-and-blood teaching. I am afraid some of us have an ideal teacher in mind with very different methods. It is part of my job to select these teachers. No teacher teaches over three periods a week; a part of them two, and a part of them one period. However, our teacher feature of the Toledo plan is not a strong one, we realize, but the Gary plan or Van Wert plan is much stronger in that respect. Of course, in Toledo we have to work with what we can get. We cannot get the other plan under operation, and we are working this plan

\*Published in RELIGIOUS EDUCATION for April.

to the very best advantage. Now, to work the methods that have been suggested here, with all the fine-spun theories, would go over the average teacher we can get. And, I think our teachers will average up with the public-school teachers in their ability to teach; we must have the very best material we can get to handle this important work.

EDWARD SARGENT. There is a remarkable experiment in Grand Rapids. We have here two churches. There is the Congregational Church and the Westminster Church; they are situated in different parts of the city and, on account of this, a geographical difficulty has come in. Pupils in both sections are not in touch with those of the opposite churches. These two churches have come together in a practical way and prepared a practical educational program which is begun on Sunday and continued through the week-day. It is directed by one expert who organizes the content of study and directs the teachers. He organizes the work and trains the teachers in both churches so that a child going to, let us say school No. 1 or No. 2, and taking part in the week-day work, is perfectly at home in either of the churches which he might attend. This is a scheme of education which is the common property of both churches. Both clergymen are behind the movement. The teacher-training classes meet together, and it matters not in which church they meet. They have outlined a consistent plan which is effectively carried out. The curriculum is an elective course made up of books from many series. Among others, they have used Course No. 9 of the Christian Nurture Series, on the life of our Lord.

MRS. M. E. CLAY, Director of Week-day Schools, Grand Rapids, Michigan. Here is one reason we use the Bible: I am a high-school teacher and the reason I went into this work was that my children in English did not know who the Prodigal Son was and did not know there were Ten Commandments. That is why I thought it necessary to go into this work. We have been greatly helped by the Episcopal church and we followed their direction and their ideal in five fields of service.

MISS MARY W. NEWTON, Director of Education, Protestant Teachers' Association, New York City, (which conducts thirteen week-day schools in that city). The reason the last speaker gave for going into the work was just the reason which gave rise to the Association which I have the honor to represent. We make the Bible the central theme of our work because the public-school teachers found that their children were so ignorant when any allusion arose, either in literature or other matters. Their first aim was to establish schools which would help the children to know the Bible and this aim so touched the imagination, or something deeper, in the minds of the Protestant public-school teachers that the organization has grown in five years from an initial group of forty to an organization of five thousand five hundred; of which the governing board consists of five District Superintendents and five Principals.

THE CHAIRMAN. I wonder if you would like to hear from Professor Shaver who has made a general survey of the schools, including the subject of curriculum, as to what he regards as the essential problem of the curriculum. My question is: "What does Mr. Shaver find to be the real problems of the Curriculum as he surveys the schools in the field?"

E. L. SHAVER. The problem of the curriculum, to put it in a few words, is the problem of getting the cart before the horse or the horse before the cart. Practically all the curricula represented in the Survey are given with the assumption that there is a body of material or body of activity of some kind to be put over. That is brought out by our friends from Toledo, who were very frank in discussing the matter. I did find two or three places where they were trying to begin with the child and the child's

problems, and several other individual teachers, who, while trying to follow a certain curriculum, because it was given to them or because it was the only thing at hand, were using that as a sort of medium through which they might do a bigger thing, find out and help direct the activities of the pupils.

MRS. PULLEN. In speaking of the problems of the curriculum, Prof. St. John did not mention the teacher as a problem where the newer method is used. Several people have suggested that possibly this method will require a little different type of training on the part of the teacher than we have had in the past. Can this method be used now? Are we ready for it with the teachers we have?

E. L. SHAVER. When I started out on this Survey, I made up my mind I'd be as impartial as possible. I had not proceeded along very far before Dr. Coe said he heard I was in favor of the individual type of school. I don't know whether you people believe that or not. I hope you did not find any reflection that way. I tried to be as fair as possible, but I have convictions on it. It is a matter of view-point and not a matter of ability. Somehow, we have been assuming that we simply have a body of material to put across because it is good. It is a matter of view-point and not of the technically skilled training that is needed. The same amount of interest, training and time spent upon the study of the new method as was spent on the old, will give far more efficient results than we are getting. Turn around and take these children as they are and then bring the material to the child and not the child to the material.

Some people repeat verse after verse, platitude after platitude. Is that a measure of a child's religious growth? I don't think so. Jewish and Catholic children are receiving manifold things that our own children do not receive. Children are much alike in their religious growth. Is it a matter of material measured in terms of verse or is it something else? I will leave it with you.

CHARLES L. FISK, Director of Religious Education, Cleveland, Ohio. Is it not true that the teachers and schools have taken the material which they use because they could not find anything else? I say that because the churches in Cleveland have held a number of meetings and we are up against it because we cannot go before the Cleveland Board of Education and bring to them a suitable statement or program that will be acceptable to them. Have we not come to the place now where we need some new courses? And, is that not what all of us are waiting for at the present time?

J. E. STOUT, Professor of Religious Education, Northwestern University. I am wondering whether there is not some danger of our forgetting the fact that a curriculum is not something to be handed over to somebody to be used by that person without having the same thing in mind as we had when we made it. I think we face a great danger at this point. When you talk about curriculum-making and use as scientific procedure we take into account three things:

First, Curriculum standards used in the making must guide the teacher in its use. In other words, a knowledge of the standards is essential to effective teaching.

Second, she must be able to use these standards in evaluating for herself the material she uses.

Third, she must be able to use those standards for the purpose of evaluating the results of her teaching.

We have not done very much on that last point yet, scarcely anything at all, and, certainly we do not reach the point of procedure until we recognize the value of these standards by which we will measure the results of our teaching and have people who know how to make effective use of them.

There has been some reference here to the value of teaching being measured by what the child knows. On the contrary it is what the child does to change his life, what the child can give back by way of understanding and appreciation. Do the teachers know how to apply standards to find out how the curriculum has worked in securing right conduct? This is the important question.

EDWARD P. ST. JOHN. It certainly is true that we need a different kind of a teacher or different training for the kind of work I am trying to suggest to you. There are two ways of meeting that problem. One is to say we have not got them; we will take teachers trained for the public schools and let it go at that. The other is, to get them,—and we can. We can train teachers for that work as well as for the other kind of work.

Further, we have a good many trained teachers now. The leaders of the Boy Scouts, the local leaders of the Girl Scouts and the Camp Fire Girls; the Young Men's Christian Association and the Young Women's Christian Association leaders are all well trained, as a rule, for work of that kind. They are doing that sort of thing and if we would take an hour during the week to get those workers going with us and relate their work to our Sunday program and our holiday program of the church and secure their co-operation, we could accomplish a great deal. There is very much that can be done through those trained teachers we have now. We fail to realize they are working for the same end that we are, and, in many ways, more efficiently than we are.

This may seem unpracticable, but some of us are rather interested in seeing things done: I have tried to find out about the Christian Citizenship training program and tried to use it, and I have been convinced of its very great adaptability. If I had, in a community school, thirty-six boys of the ages of sixteen, seventeen and eighteen years, and thirty-six hours to give to them; I'd give one hour to each of the thirty-six boys instead of thirty-six hours to the thirty-six boys. I'd give one hour to a Christian Citizenship program and I'd trust in the boy's school life and the teacher to do the rest. I'd count on doing ten times as much as I could by having the whole of them for thirty-six hours in that period.

R. W. SANDERSON, Federation of Churches, Wichita, Kansas. If the field is clear and there are no precedents is it possible to use the Christian Citizenship training program in a large way? Is there anything for girls, or do some of the programs for girls compare in educational value with the C. C. T. P., and what are they if such is the case?

E. P. ST. JOHN. The Christian Citizenship training program can be used in that way. It is better suited to those fifteen years and up than to the younger pupils. It is not as good or definite for the girl; the Girls' Reserve program or the Camp Fire Girls' program are suggestful and helpful along these lines. They are far from perfect, but all of these long steps point toward a realization of what we have in mind.

### THIRD SESSION

Friday, March 31st, 3:30 P. M.

(A Continuation of the Second Session.)

Paper: "THE PLACE OF WORSHIP IN THE CURRICULUM," by Professor Hugh Hartshorne.\*

Paper: "THE PLACE OF THE FINE ARTS IN THE CURRICULUM," by Professor H. Augustine Smith, M. A. Professor Smith was unable to be present; he sent his paper and it was presented by the Reverend Frank E. Butler of Providence, R. I.†

\*Printed in RELIGIOUS EDUCATION for April.  
†Printed in RELIGIOUS EDUCATION for June.

THE CHAIRMAN. We are to have fifteen minutes for each of the five topics which you will find on page four of your programs. The first is: "*The Use of Worship in the Curriculum.*"

F. M. McKIBBIN. There has been a repeated call for a statement of experience in the actual work itself. I, therefore, venture to make this report of experience. Feeling, that, perhaps, because of the different views and methods of worship held by the churches in community programs, it might be necessary to eliminate most of that element, we have moved steadily toward a use, and a very satisfactory use, of worship in the curriculum of the Week-day schools. And back of that is the feeling that our boys and girls are not getting training in the attitudes and experiences which comes from proper worship; they are not developing the skill which enables them to worship properly, so we will go to the ordinary means of worship and church service, and enjoy and profit by their attendance. We have steadily pushed that work forward in these schools with the following results: That the boys and girls seem to develop an increasing interest and enjoyment and profit in the simple elements of worship; they acquire marked skill in the expression of their emotions and thoughts and desires in the ordinary elements entering into worship; and certain attitudes, ideals and expressions are developed there which it is impracticable to develop in other kinds of activities and instruction in the program of Week-day instruction.

J. B. McKENDRY. I do a little teaching in this work and just recently, in a class, I had a program laid out for worship; one girl came with a written prayer and some offered their prayers without being written, but even the written prayer expressed thoughts that were in terms of the mentality of the child. Just as soon as the prayers were offered in this particular class, a girl got up and said that written prayers should not be brought into the class at all. We turned the matter over to a discussion of whether worship was real when the prayers were memorized or written. We spent about half an hour trying to arrive at some conclusion in the class. Of course, they went away with the thought that whether a prayer is memorized or written it is acceptable to God.

FRED E. ADEN, Director of Religious Education, Grace Community Church, Denver, Colo. We must train our teachers to know God, and be able to present intelligent worship to the children. Before we can intelligently worship, we must train our teachers to answer these questions and know them themselves. Until we do that, our worship is not going to be very helpful to the children.

MISS DAISY HAMMOND, Principal of the Summer School of Religious Education, First Lutheran Church, Dayton, Ohio. Worship is really the biggest thing we have in our school. It is entirely in the hands of the children. It is, of course, directed by the teachers. They know before-hand what is to be expected of them. They come to this worship marching in a procession, singing hymns and following two leaders. The leaders are children whom we select day by day to lead in prayer, to tell a Bible story, or to tell a mission story, or to take part in the dramatization of a story of the religious sort. They come to their places with all the dignity and reverence that you can imagine. The leader comes to the platform and announces the different things to come. After the meeting is opened up by singing a hymn, they are led in prayer by one of the leaders who offers an original prayer.

The prayers are all religious; they are all made up by the children. It is what we call a composite prayer in the lower grades. Every child, the first morning at school, is told about prayer and then he is asked to think over and bring a prayer the next morning of his own making. The teacher then selects, or rather helps them to select, the part of this prayer which they



would like to use for class prayer and every room has its own composite prayer.

At the assembly period or worship period, on different days, these pupils are led in prayer; then we have the salute to the Christian flag, hymns and Bible stories and then another salute to the American flag. After this we have a patriotic song and then either a mission or Bible story. After this, they march out in a procession.

The hymns we sing have been taught to the children during hymn period. They are told how they were written, when and how it happened, so that when they come to class it is not words with the melody that they are singing; they are thinking of what they are singing because they have been instructed in these hymns.

Topic: *"Coördinating the curriculum of the Church School (or Sunday School) with the curriculum of the week-day School."*

H. W. BLASHFIELD, Roseville M. E. Church, Newark, N. J., Director of Religious Education. This work of coördinating the work of the Sunday session with the work of the week-day session has been the biggest piece of work we have had to think of in our own attempt in our local church. We have not been able to have a week-day school in the entire community or city, but we have attempted, for the last year, a school of our own which was the outgrowth of our own Daily Vacation Bible School.

At the beginning of last year we started out with the Abington Series, but did not feel we were getting any place because it was so unrelated to the work we are attempting on Sunday. We struggled along until after Christmas of this year testing out the various courses, but, since Christmas, we have been very definitely correlating the work of the week-day school with the Sunday school session in the following manner: We have discovered that our boys and girls will not study through the week and, therefore, we have our Sunday session and study period. With the help of the Sunday school teacher, that period is given over to the period of study. We carry that over through the week to the period of expression. The boys and girls are graded according to their grammar grades so that the first grade will go in one class during the week and the second grade in the second class and so on, and each lesson is talked over in a conversational way in order to get the children thinking about it.

We also discovered that children do very little thinking about the lesson. Several weeks ago we took up one of the stories from the Bible and studied it during our mid-week session and had the children talk on the subject, and they also talked about the temptations they had in the public school and at play or on the street. They were very much interested after they were once introduced to the subject. After they had discussed the story which we selected from the Bible, they dramatized it and made it more impressive; and after that we held a short period of worship.

W. A. SQUIRES. We are making a very definite effort to correlate the week-day instruction with the Sunday instruction in the Presbyterian Board of Publication and Sabbath School Work. We are issuing lessons and call them Westminster Week-day Church School Text Books. The Intermediate Department has a book bound in cloth with three-fold lessons. That is, there will be a lesson in it for the week-day class (and we aim to make that lesson very largely informal; of course, not exclusively so, for there will be one hour of solid study in the lesson assigned for the particular period); a Sunday-school lesson which is related to the week-day lesson, and a lesson which follows the week-day lesson and which grows out of the week-day lesson.

EDWARD P. ST. JOHN. A large correlation can be accomplished. If, from an interview with the leader, the boy or the girl can go back to the



Christian Endeavor Society, or to his school, or to his home, with a new impression of its meaning and a new spirit of activity and coöperation, we are getting correlation in the larger way. We are getting it into his own life. We are getting him to live these activities. I don't think we can get a general correlation without using the same topic of thought, the same subject, in meetings.

THE CHAIRMAN. If I may ask a question, it will be this: how many Sundays in the course of the year does one find, in lesson courses of this kind, a general child's problem? When the usual biblical curriculum is treated, how often does one find a general child's problem? And, how must the material be presented in order to show, or make it clear, that a child's problem appears there?

H. L. LAWRENCE. I had an experience of that sort. The Sunday-school lesson seemed to be quite unrelated to the experience of the members of the class and I started talking to them about some local incident and got them to talking about something they were already interested in. They began to discuss that with a great deal of eagerness and remarked that, inasmuch as they were getting along so well with such a subject, that they would enjoy continuing such topics. The subject was a very simple matter but from that we jumped back, when we got to a certain point, one or two thousand years and connected it up with a biblical story and from this experience, they were convinced that the Bible, after all, is a social book, so to speak, of human life, relating something to which we can relate the experience of the present.

Topic: *"What is being done, and what should be done with the current problems of life? Such as: The Welfare of the Community; Industrial and Social Justice; World Peace and Justice."*

J. L. FRENCH. One of our problems is what we shall do with the students, the pupils, who do not come to the church school at all. Fifty per cent of the pupils are left back in the Ward School. Now, what can the school teacher do with the pupils there?

E. L. SHAVER. To which school would the children prefer to go: the week-day school or the public school if left to their own childish likings? I mean, if you put those items we have been talking about in the course of study of the public school and then also put the Bible in the week-day school, which would they prefer to attend?

EDWARD SARGENT. It is a policy of all our church schools to include five different fields of service. The community program, which is one-fifth of their church year, comes from the students' survey and thought of the immediate needs of the immediate community. Some people seem to think this must be in the week-day school. We look upon it as essential to the school whether it meets on a week-day or on Sunday. Community is a part of the church's mission and the needs of the community represent a study of that immediate class and a project which grows out from their study.

E. A. LAUDER, Wichita, Kansas. I would like to mention one piece of social service work we are doing. We discovered that nothing was being done for delinquent boys. We went to our Probation Officer with this subject and told him that we would furnish manual training, gymnastics and so on, in our own church gymnasium for all the boys they would turn over to us. Then, as a part of our week-day program, every Saturday afternoon we furnish instruction in manual training to all the boys in the detention home, in charge of probation officers, and also let them have the use of the gymnasium under an instructor. I have noticed, as a result of this work, that these boys are now coming in a body to our Sunday school on Sunday and expressed the desire to come to the Sunday school after we had estab-

lished a social point of contact and met them in this way in week-day instruction.

MISS EDNA ACHESON, Teacher of Week-day School, Tonawanda, N. Y. The first day I was in the week-day school, I asked the boys and girls to set up their own aims of things we ought to accomplish. One boy in the fifth grade said, "I think a school, such as we are having here, ought to do something for somebody else." I said, "Very well, we'll do that," and, in connection with that, I talked to the various organizations in Tonawanda which might make it possible for us to do something for somebody else. I talked to the Red Cross and they suggested a need for help in what they call their baby clinic. I told the children about this and one of the girls said: "My father is a doctor there and he goes down to see the babies, and he has told me of the needs of these babies in Tonawanda." As a result of this effort, the children began making clothes for the babies and eventually asked to go and see the baby clinic. We made several visits there and each time the work in the clinic was explained to them by this father who was a doctor. We were told of the needs of the babies and of the conditions in Tonawanda that some of these babies represented and the Red Cross nurse told the children about other organizations, similar to ours, which they had in Gastown. The girls in this group asked if we might entertain the children from the Gastown group. Now Gastown represented the immigrant section of Tonawanda and the two groups got together in a social way and are working out a program, as a result of that.

A further result was that some boys from Gastown came into our school and are now in the seventh grade and they were taking up the problem as to "who is my neighbor?" The question came up among the boys in this group about whether or not the fellow who sat next to him in school and would have nothing to do with him was his neighbor. They all maintained that the neighbor was the person who lived next door to him and never, until then, considered the question more. Through the story told to them in their discussion as to who his neighbor was the lesson was given to them, and they were taught to know that it was not only the person who lived next door who was his neighbor, so that they will now grow up with the idea in their minds of the world as a neighborhood.

HERBERT W. GATES, Boston, Mass. Are there any of the schools in which the pupils, in any way, through projects or instruction, are being brought to serious consideration of their own community conditions and social conditions in the light of the teachings of Jesus Christ—led to consciously contrast the two; compare them and to ascertain whether or not there is any way of changing them fundamentally by applying Christian principles?

MISS ACHESON. Several of our boys went down to the silk mills in Tonawanda on an errand for the Red Cross and found certain things there that they came back and questioned. Certain of these questions were discussed in class and I hope we got some of the ideals of Jesus across.

MISS ELIZABETH CLAYBORN, Shanghai, China. On our mission field we have a daily vacation school program where the pupils are doing splendid work in carrying on the spirit of Jesus into the homes and community. We have a school of five hundred girls; forty per cent of the girls in high school are doing actual work in teaching outside of their religious school work. They are going out in the village and working. Most of these girls are working from six in the morning until six in the evening and their only chance to get to school is at night. We find villages will open up small rooms and the girls will go into them at night, during their play hours, and teach. In China girls are delighted to teach at their playtime and they go in for an hour or two at night to these little girls and teach them to read and

write Chinese characters, to play, to bathe the baby, and how to live on a Christian basis. Then in the afternoon when they can get at the mothers of these children, they teach them how to sweep the floor, to clean the bed and how to make soap—and how to use it.

Topic: *"How is the problem met where, in a community, the coöperating churches hold divergent views, as for example, divergent views as to the Bible?"*

MR. SANDERSON, Wichita, Kansas. The last topic is a red-hot proposition. There is not only divergence among the churches but there is divergence in the immediate congregation. Talk about helping the welfare organizations; that much is safe, but how about helping the packing-house employees out on strike; and matters of world peace and justice, how about that? I am thinking of a certain individual dominant in the life of our community who, if we introduced into our week-day schools certain ideals with regard to this, would wield all the power of the exchequer of the whole United States against those church schools, week-day or Sunday. I take it that it is going to take some courage. Is the game worth the candle?

H. W. GATES. What do you say?

MR. SANDERSON. By all means; but let's not wave any red flags. I have found this to be true, in dealing with a Hawaiian Club. The nearest I have been able, after repeated experiments, is to bring to the Hawaiian Club a series of fifteen questions on international economical problems so fair that no honest man dare dispute the right of a Christian to answer them.

D. S. WRIGHT, of Cedar Falls, Iowa. The average parent will trust his children in the hands of any teacher in whom he has confidence, whatever his religious views are. That is so in my community, at any rate, and all that is necessary is that the views of those children shall be respected by the teacher in a respectful attitude. I have in my classes, Jews and Catholics as well as Protestants; and the Jewish or Catholic student will listen and the parents are in sympathy with the student if the student is assured that his church's views and the views of his parents will be respected. If we practice this, it will go very far towards solving the difficulties which are expressed.

W. E. BARTON, Pastor, First Congregational Church, Oak Park, Illinois. There have always been divergent views of the Bible, and there ought always to be. It would be a great pity if we should ever come to such a static position that there were no divergent views or methods where there is such a possibility of gathering wisdom from other people than ourselves. But there is a great opportunity for forward-looking men and women, such as constitute this group, in the present condition—undoubtedly one of rabid and irrational theological reaction, in which there is a recreancy of medievalism and intolerance and bigotry that must call for great patience on the part of those of us who are more advanced, and, let us hope, wiser and more charitable.

W. W. HAVILAND, Philadelphia, Pa. Through an experience of about thirty years, I have been every week, usually several times a week, in groups of people with very conflicting views. Young people and others who come from certain families are very conservative, and others are extremely radical. I have always found that if I, with fairness, state the position of both sides; state the conservative position and state the moderate position and state the radical position, and then, without urging upon them any particular line which I believe or think they ought to believe, their own common sense will lead them to choose the right thing, without feeling that they have been antagonized in any way; and they won't run home and tell stories about me.

THE CHAIRMAN. In Toledo, in the community schools, where the

Bible is the curriculum, are the children there learning the Bible as scholars know it?

J. L. FRENCH. I think they are. The very terms of our contract with the Board of Education, as far as what we call the community school is termed, imply that the Bible should be given from that point of view; and, as far as our teachers are available, and they are a good average rate of teachers, they are taking that point of view.

I think our Superintendent will bear me in this: never, so far as I know, have we had the slightest difficulty in the presentation of the Bible from a literary and historical point of view. No trouble, discussion and no complaints.

J. B. ASCHUM, Cincinnati, Ohio. I wish to ask Dr. French a question. Do not the lessons outlined simply present the facts of the stories and then leave the rest to the teacher to stress anything as an interpretation from a conservative or modern point of view?

J. L. FRENCH. Yes; that would be left to the teacher with the idea, of course, that whatever the facts of the story are, here is enough psychology in the real story to carry its own truth and the teacher would not have to take an attitude toward the literary problem. The material is there and psychologically the story is true whether in life or theory.

#### FOURTH SESSION

Friday, March 31st, 8:00 P. M.

*Topic for the Session:* "PROBLEMS OF ORGANIZATION AND SUPERVISION."

Paper: "The Denominational, or Individual Type," Rev. W. A. Squires, Presbyterian Board of Publication and Sunday School Work at Philadelphia.<sup>1</sup>

Paper: "The Coöperating Group," Rev. Earl F. Zeigler, Rochelle, Ill.<sup>2</sup>

Paper: "The City System," Rev. W. G. Seaman, Gary, Indiana.<sup>3</sup>

Paper: "The Malden Plan," Professor Walter S. Athearn, Boston University (Professor Athearn had been forbidden by his physician to be present but his paper was read by Mr. R. A. Waite).<sup>4</sup>

Paper: "Problems of Supervision," Professor John E. Stout, Northwestern University.<sup>5</sup>

T. S. YOUNG, Philadelphia, Pa., of the American Baptist Publication Society. I am very sorry Prof. Athearn is not here to tell us just where those communities are that have a board of religious education such as he has described as the ecclesiastic board. I really would like to know about them. I have visited a good many of these communities and I don't know of a single community in which there is a board that is responsible as officially representative of the denomination; I mean by that, representative of the national organization. They simply are local representatives. There may be exceptions, however, and if so, I'd like to hear of them. I think, however, we will find that in almost all of the cases of those advocating the particular form presented that they have in mind only the official representatives of local churches involved and have absolutely no reference, whatever, to denominational authority.

A. R. HOWE, Lake View Presbyterian Church, Cleveland, Ohio. I'd like to find out how the Jew and the Catholic coöperate with the community plan. I am not quite clear on this matter.

1. Paper published in RELIGIOUS EDUCATION for April, 1922, page 170.

2. Mr. Zeigler's paper is published in RELIGIOUS EDUCATION for June, 1922.

3. Mr. Seaman's address is published in RELIGIOUS EDUCATION for June, 1922.

4. Prof. Athearn's paper is published in RELIGIOUS EDUCATION for June.

5. Prof. Stout's paper is published in RELIGIOUS EDUCATION for June, 1922.

THE CHAIRMAN. As to the Malden plan?

MR. HOWE. Yes.

J. V. THOMPSON, Methodist Board of Sunday Schools, Chicago. The papers contained the statement the other day that the Board of Education of Malden had practically refused to accept the proposition that had been made to them to provide time on the public-school schedule for the instruction of children and the explanation was made that it was largely the effect of the Catholic and Jewish influences in that city. In Malden on January 1, 1922, grades 1 to 6 and one class junior high, grades 7 to 9, began week-day religious instruction two hours per week after school hours. The one center for the grade pupils is located in Linden, a part of Malden. There are 115 pupils. The junior high group which began work January 1st also meets in Linden. It has 60 pupils. On March 1st, 1922, a second junior high group containing 25 pupils was assembled at Belmont Hill, another section of Malden. All of this work is financed by the local council of Malden.

THE CHAIRMAN. May I raise a question? Does not the printed survey show that besides the high-school classes conducted a year ago a school for elementary grades has just been started this year?

E. L. SHAVER. I was informed that the school had been discontinued, for the reason which I mentioned in the survey, inability to secure public-school time for high-school pupils. However, I learn that the high-school classes have resumed. (The Malden Council does not ask for school-time for the grade pupils.)

EDWARD SARGENT. I think the difficulty of securing time goes higher up than the officials of that particular locality. The State Superintendent of Massachusetts has some information yet to acquire and his ruling has been rather adverse to anything of the kind, which may have influenced the local board there as it has influenced several other boards.

It might be a matter of interest to know how Roman Catholics coöperate in the community denominational plan. It is quite remarkable how they have thrown themselves in, as far as they can, in a spirit of religious coöperation. In the City of Rochester, there are five thousand Roman Catholic children on this part-school-time work. In Batavia, Illinois, and several others of the type, the Roman Catholics have coöperated quite as fully as any other communion. I think we must, in all this work, have a very large and broad attitude toward the Jew and the Roman Catholic and always consider them in every privilege we ask for ourselves.

#### FIFTH SESSION

Saturday, April 1st, 9:00 A. M.

(Prayer was offered by Prof. Hartshorne.)

Pending Mr. Davis' paper the conference was open for discussion.

C. M. BRUNSON, Toledo, Ohio. The statement was made that the first of the three types of schools was more practical. That has been entirely different from our experience in Toledo—which is typical probably for a large city system. On the other hand, experience has shown us that it is just the opposite. It is very impracticable. Six years ago next Fall we started out with about thirty-five church schools. At the end of the first year, or at the beginning of the second year, there were only four small schools going. At about the middle of the year, I was called to take charge and I organized six community schools and these ten schools went through the balance of the year. The third year we organized twenty schools and the last three years we have been running on about the same schedule of between eighty-

five hundred to twenty-eight hundred pupils, including the special school, or church school, of St. Mark's, which is a denominational school.

While I am sure the community school is much more practicable, here is one reason that is the foundation of the whole thing, and that is distance. The community school is for a special public-school building and the classes are held in the nearest available church, so that it is impossible for a denominational or church school to get the children from very many of the schools. It consumes possibly half of the time in many cases in going from the school building to the church building. That is just one line of impracticability of the denominational type of school in the cities. However, it might be different in smaller places.

The expense certainly is less because a small church would have to employ at least one teacher, while that one teacher might cover the children of two or three or more churches in the community plan.

Now, the Toledo plan has been misunderstood here. The Toledo plan includes any kind of a school the church wants to start, but, with the experience of the last six years, they have all stopped except one denominational school.

Paper: "What official relations are desirable with public schools? What unofficial?" Mr. Jesse B. Davis, State Superintendent, Secondary Schools, Hartford, Conn.\*

THE CHAIRMAN. We have now sixty minutes for discussion to be divided into four equal parts. The topic for discussion for fifteen minutes is, "*On coördination of Time Schedules, as between the Public School and the Week-day School of Religion.*"

You are challenged here by a public-school man of experience and standing who has been coöperating with the forces in the Religious Education Association for years. You are challenged on a fundamental basis. What have you to say to it?

J. F. KIMBALL, Dallas, Texas. I have read whatever I can find written by this group of men here and this is one of the reasons that I have taken a journey in the last week of something like three thousand miles. I know in your writing and thinking that you assume always that the success of this work is contingent upon the securing of public school time. The public school, of all business institutions that the American public supports, has the shortest working day there is. It has the shortest working week there is, five days out of six; it has the shortest month of any other American business institution, four weeks instead of thirty days; and it has the shortest year. And, we are being pressed on continually by the demands of the public for service. Take it concretely: In my city the cost to administer the schools is two thousand dollars an hour; a school hour is worth two thousand dollars. And by way of contrast, the sharpest competition our ideals in child building will meet with some from interests that do not ask a moment of time except leisure. They sometimes serve helpfully to the city and sometimes hurtfully, but they don't ask for one moment's time. I am submitting this to you as it will come to the hard-headed business man.

J. A. VERBERG, Presbyterian Board. The scheme which works in some of the smaller denominations is still a pretty good one, that is, where denominations are seeking to give additional instruction to the children after school hours. It was my privilege for a number of years to meet all the children that were enrolled in my Sunday school at sometime or other outside of the regular school-day time; either in the afternoon following the public-school period or, in the case of the high school boys and girls, in the evening. One reason why this coöperation with the public school is sought

\*The paper by Mr. Davis is published in RELIGIOUS EDUCATION for June, 1922.



is to reach the unchurched, because while it was possible for me to reach—shall I say—my own children, there are in the public school a large number of children who can be reached only by coöperation in that way.

I understand the Gary school day has seven hours; others have five hours. Now, some provision is made in the Gary school day for the children to take some subject or other which they may select, either go to classes, auditorium or use the time for religious education. Is that, in your estimation, an advisable method of procedure for the church to coöperate in?

J. B. DAVIS. We are getting away from the vital question. As I tried to define it in my paper, "Official Relations" means any action which would require the formal vote of the Board of Education to bring it about. That is the essence of the argument.

Now, as to the advisability of a plan. If we eliminate that question, we can work out all sorts of feasible schemes of allowing pupils to come in a lengthened school day, but the argument I tried to hold to is getting at this fundamental question which comes from the spirit of the Constitution of the United States, and the laws of some States and the question that is going to be opened up eventually with the parochial system executives in our country as to public taxation and the use of that money. That, I feel, is treading upon very dangerous ground.

MR. SANDERSON, Wichita, Kansas. Granting, for purpose of argument, that in many situations there shall be no use of the public-school time by the week-day school, there still remains a very vital problem in the correlation of time schedules. For example: A certain Presbyterian church, successfully operating a week-day church school, finds that the extra-curriculum activities of the public school—so vital as to be commanding in interest to the pupil—will interfere very decidedly with their success, by making irregular the program of the church week-day school. Is it not possible, without formal action on the part of the Board of Education, to secure such rules from the Superintendent and Principal of such schools who may be friendly, as will keep, we'll say, Wednesday afternoon and evening, outside of school time, free for the use of the churches in developing this educational program? Can there be any possible legal objection to that?

J. B. DAVIS. I see no necessity for a rule of the Board of Education to bring that thing about. That is the kind of coöperation I tried to suggest as possible, just as we are now doing with the Scout work and Camp Fire Girls and other activities. It simply means getting together and working these things out, hand-to-hand, for the best interest of the children and not under these conflicting rules. We can get together on that without rules.

H. W. GATES. This matter of seeking the coöperation of school boards constitutes a challenge to the church and religious education. In this week-day school movement we shall be forced to recognize the wholly legitimate position that Mr. Davis has taken here, that we have absolutely no right to ask for time or coöperation or recognition from School Boards unless we can demonstrate that we can do as good a job with the children as they themselves do in that time. And we have in this, not only a challenge but a tremendously helpful stimulus.

T. S. YOUNG. One of the most encouraging elements of this whole situation is the attitude of our Christian public-school men toward this whole question. It is a stabilizing element that is almost beyond our power to evaluate. They can do no greater service for us than to insist on such a grade of program or course of study as shall meet their cordial and hearty approval. In our large cities superintendents of public schools have indicated that the courses presented for their consideration are of as great a cultural

value as anything any of the pupils miss by being away from the public schools.

MR. SHIELDS. If that is true and if the school men will coöperate at all in other places to such an extent as to practically compel the churches to present programs of which they can say this same thing; then, instead of this being a detriment, and consequently a cost to the public-school system, the thing we are actually doing is making a contribution to the public-school system. Instead of causing the public schools a two thousand dollar an hour expense, we are saving them a portion, at least, of that amount, in view of the fact that we are giving something of larger value than what the pupils miss in being absent from the school. We would be helping the school to accomplish its own purpose.

A vital fact that the public-school men have to remember is that to have no form of religious education is a fatal omission in the program of the child and they themselves cannot supply it; therefore, the church is undertaking, at no expense to the public school, to supply this element. I can see no reason at all, from a democratic standpoint, why we should in any way come in conflict with our public-school system. I am absolutely sympathetic with the position we are taking with regard to the absolute separation of church and state.

J. B. McKIBBIN. Our struggle between church and state has made us a little more touchy on the matter of inter-relationship between church and state than is necessary, and whether it is a question of equal rights for all denominations or an expenditure of money for this purpose, I think we are still within the laws of our state and constitution and are conforming to the best traditions of our American life.

CHARLES D. LOWRY, Assistant Superintendent of Schools, Chicago. How are you going to reach the church through the school? How can this be done unless the schools will advertise the religious education schools to the children and that is just the thing they cannot do. We must be satisfied to reach the unchurched children through the advertising that the church school does through its own churches. The teacher of the public school must not reach the children on anything but school matters. We have that difficulty in all matters such as this.

J. E. STOUT, Northwestern University. It is not out of place, perhaps, to say that I have spent the most of my life as Public-school Superintendent, having recently come into the Religious Education field. I think I am not unmindful of the difficulties presented.

First, the church folks are under obligations to the children and to the parents and to the public-school officials to put up to these officials a program that is worthy of their respect.

Second, they should also put up a program that calls for trained teachers and expert supervision. The program should be as vital and worthy in every respect as that of the public school.

Third, I can think of no institution having to do with children and youth that has a right to assume its program is fixed with respect to these children and young people. The church, the home, and the school are all united in contributing to the development of child life.

By law we have said the home shall not have a fixed program. That is, the public-school shall have command of the child's life for a certain length of time. I don't believe the public school has a right to say our program is fixed for so many hours a day or, further, to say that the period of study is from nine o'clock to four o'clock, because, after all, it is a question of relative values.

I understand fully the pressure brought to bear on public schools. They are not doing all they would like to do and that difficulty will increase because

of the social demands made upon the schools. But, it is a matter of these three institutions getting together and determining in what way the child's time can be employed to the best advantage and the parents should certainly have a good deal to say about that.

I don't want to be misunderstood. In my judgment a church has no right to go to the public schools and make a demand. It is not a question of demand,—it is a question of coöperation; but, on the other hand, it is unfortunate, if not, indeed, unjustified for the public schools, to say, "Here is a fixed program for every child from which no one can depart." It seems to me we are not justified, on the basis of any educational principle, in arriving at that conclusion.

PROF. FRED MERRIFIELD, University of Chicago. We are trying to get together with another community movement, the public school. Mr. Davis' second point brought out the fact that in a very wide-spread effect the public school is doing vastly more than the church in moral and, some say, in religious education. It is not a fact that the public school is apart from the church, as I see it. It is the church at work in a very large measure. We draw a false distinction between secular and religious education today.

Subject of Discussion: "*Credits and Curriculum.*"

HUGH HARTSHORNE, New York. It is suggested, and I believe sometimes practiced, for Boards which are interested in the promotion of week-day schools, to submit their curricula to the Board of Education for their approval, expecting that if such courses are approved, there will be certain considerations offered by the School Board in the way of time. I should like to ask whether it is the opinion of any here that this is a desirable procedure? It evidently means we are expecting the public schools to supervise religious education.

MR. SANDERSON, Wichita, Kans. Is there any experience on the part of the children or the parent that school credits diminish the real value of the work done?

J. E. STOUT, Northwestern University. What is meant by school credits? There are two senses in which it is used. One is when the school credits the work by giving the time out, excusing from school and keeping no record of absence; and the other is that the school enters marks on its books for work done. I'd like to know in which sense credit is meant.

MR. SANDERSON. I meant it in the latter sense.

E. P. ST. JOHN. I can appreciate that certain gains will come from definite recognition of week-day religious education in the public schools, but we ought to recognize the application of our own arguments. We have admitted we have not won the respect of our pupils for our Sunday-school work, and we have attempted to cover our weakness, in part, by trying to lead the public school to force us to raise our standards. The Boy Scouts do not have to borrow dignity from the public schools. They do not have to have its leaders approved by the public schools and they have won the respect and coöperation of the public schools; and the same is true of the Girl Scouts. It is possible for us to do the same sort of thing with the public schools.

J. B. DAVIS. The Boy Scout movement did not ask for time or necessarily coöperation from the public schools in the beginning. It had established a program. It has proved its power and, today, in the City of Detroit, the Boy Scout movement is a big factor and plays a prominent part in the public schools.

D. S. WRIGHT, Cedar Falls, Iowa. I happen to be Chairman of the Bible Study Committee of the Iowa State Teachers' Association whose aim is to promote Bible study, which is a part of religious education. There are more than one hundred schools in Iowa teaching Bible study and in many of

the larger cities, such as Des Moines, Waterloo, Marshalltown and others, credits are given for this study. Much of this teaching is done in the school room, sometimes by high-school students and, so far as I know, these objections that arise do not appear in my State. There is no law against this thing. Our committee presents four methods of Bible study.

First. The pupils are segregated along denominational lines, and the instruction is given, once a week, or oftener, by pastors or by such persons as they may designate as instructors.

Second. Some person in the community is chosen who may be trusted to rise above sectarian bias, who will teach the Scriptures to high-school pupils regardless of denominational lines.

Third. In cities in which are located colleges or secondary schools that offer courses in Bible Study, pupils may be dismissed for an hour weekly, or oftener to receive biblical instruction for high-school credit.

Fourth. In planning courses in English Classics, a half semester is devoted to intensive study of suitable chosen selection from the great discourses of the Bible.

J. A. VERBERG, Presbyterian Board, Columbus, O. There does not seem to be a definite law on this matter of relation between church and State, with reference to all of the States. In Ohio the law permits school buildings to be used for religious purposes. This particular section to which I referred reads something like this: "that school buildings may be used for the purpose of Religious Education." So, you see, they recognize it is in coöperation with the school. What, then, is going to be our authority? Shall we not, as leaders in religious education and moral education, try to observe the spirit of the great Constitution?

*Topics for discussion:* "TEACHERS" and "THE USE OF BUILDINGS."

B. S. WINCHESTER, Boston, Mass. While we desire coöperation, it is at least an open question as to whether we wish to have the same things done for religious education that are being done in public education. In this matter of buildings; there may be localities where there will be no criticism raised for the use of a public-school building out of school hours for religious educational purposes; but I know of one locality where, in a town meeting last Spring, a representative of a certain denomination got up and requested from the town the use of the public-school building on Sunday. In the course of his remarks he said, "We don't ask this as a favor, we demand it as a right."

Now in this whole matter, we shall be very wise if we try to steer clear of all that kind of controversy. It is not at all essential to the success of our efforts. We are becoming awake to the need of religious education and in the process of awakening, we are impatient to see that need met. We need patience in working out details in what is really a very difficult problem.

N. F. FORSYTH. For two years we have been using public-school buildings and public-school teachers before and after school. We have some seventy public-school teachers this year and twenty-one hundred children have been having week-day work. We have a feeling that we are still observing the spirit of the Constitution in doing that. The public school buildings belong to the community and Jews, Catholics and Protestants have a right to use them and ought to use them, their own property, for the well-being of the community. Our Catholic and Jewish friends have not objected to that use, pretty largely because of our own attitude in the matter, for we have been exceedingly eager to coöperate with either Catholic or Jew in the use of the public-school buildings for their own classes before and after school. As a matter of fact, we have indicated repeatedly our willingness in helping them to set up week-day classes for their own groups.

The instruction which has been given has been community instruction

where the Baptist, Christian, Congregational, Episcopalian, Methodist, United Presbyterians and all other Protestants have cooperated in providing a curriculum for all the children in the community. And, we feel as our teachers do, that there have been very real results in the life of the pupils.

J. F. KIMBALL, Dallas, Tex., Superintendent Public Schools. It might be interesting to know what sort of injunction or mandamus some man in that town might bring against us for such privileges. I think the crux of your whole problem in the next year is going to be, not the easy thing, but the ultimately right thing. Every right is going to be respected. The public schools are creatures which come under the statutes and as such their operations must be respected under such laws.

T. S. YOUNG, Philadelphia, Pa. The most unfortunate contribution any community can make to this matter of church week-day schools is to secure the use of a public-school building. However, there are a few communities in which it would seem almost impossible to do the work unless a public school can be used. I have the privilege of visiting a great many of these places where they use the public-school buildings, and trouble has been started. I think, as we look to the future, we have no right to say to ourselves "We can secure our public-school buildings without difficulty, therefore we will use them," but, rather, to ask ourselves the question, "Is it the right and fair thing to do under all circumstances?"

C. D. LOWRY, Assistant Superintendent of Schools, Chicago. The matter may best be settled by simply using the school building as any other organization would use it. Frequently, an organization in Chicago rents the school hall and uses it for a long time. Would it all be settled if the church or religious school would stand on their own feet and pay for the use of the school building? I think that should be done.

EARL F. ZEIGLER, Rochelle, Ill. We are listening here to movements in education which are progressing. We are being told there is nothing static. Must we assume that if, in communities where public-school buildings can be used without any danger, there is a serious reason to believe that legal action will be taken against us and that they cannot be used in that community because in some other community there might be trouble? Are we in this fixed condition? If so, we cannot make any progress toward bringing education to where I think some day it will be.

E. L. SHAVER. We have all been crossing lines here, I believe. There is the movement which is so closely related to week-day work, the proposition of teaching the Bible in public schools which Mr. Wright has mentioned.

There is a movement half way between. It is very closely connected with this particular problem; that is, in some communities which I visited, they are teaching the Bible in the high school. The purpose, as they put it, is biblical literature in history, but they confess they have the hope it will eventuate into religious conduct. I think we should consider seriously the matter of using public-school teachers in this work.

Mrs. S. SHERWOOD, Berea, Ky. In the matter of buildings, I should like to ask what they would do in a community where there was no school building. I teach a training class for teachers to go out into the negro district in the mountains, to carry on religious education and in most of the communities the only building we have is a public-school building.

#### SIXTH SESSION

Saturday, April 1st, 11:00 A. M.

The Chairman introduced the President of the National Education Association, Miss Charl O. Williams, of Memphis, Tenn., who brought the



greetings of the N. E. A., and expressed her own interest in the work of the conference.

J. W. F. DAVIES. In response to a popular request from the floor, I make this motion: "That our Chairman, who has had no opportunity whatever to take part in these discussions, be given an opportunity to speak his mind in this session and that such time as he might desire be granted."

This motion was presented formally to the conference and was unanimously accepted. Mr. T. S. Young was called to the chair during the Presiding Chairman's diversion from his duty.

GEORGE A. COE. I esteem this a privilege and am grateful for the opportunity, for I have been burning to be the devil's advocate in this discussion.

It seems to me that one thing that the religious forces need very, very greatly, is serious criticism of themselves. The smugness with which we think that we can spawn schools by the hundred without studying education, is a thing we ought to repent of before Almighty God.

What the churches need and what this week-day religious-school movement needs more than anything else, just now, is educational conscience. It is to realize that education has a history; that educational processes ought to be based on scientific knowledge; that a school cannot be created over night, nor run by merely turning some crank. It is not a mechanical thing. It is a thing of complicated human souls. The processes involved cannot be taken up and successfully carried on by mere religious impulse, however devoted it may be.

Now, I sympathize with, and thank, Miss Abernethy for the remarks of yesterday concerning successful schools that are educationally imperfect. The Sunday school with all its imperfections is doing a great good work, and the week-day schools that have started are undoubtedly doing a good work in spite of conditions; but what we need to know is how we can do our utmost? How can we have schools that are worthy of our faith in God?

The impression that is made upon me by the survey of schools that has just been completed and published, and by a large part of the discussion at this conference, is as follows:

*First.* We have a fine burst of real religious devotion.

*Second.* We have a recognition that something is wrong or at least inadequate in religious education as it is at present.

To this extent, the movement for week-day schools seems to me to be wholesome and promising. But the assumption that the whole movement is really an advance seems to me to be dangerous. I regard the present situation in relation to week-day schools of religion as most portentous for the cause of religious education, because I see alleged schools being started in great numbers upon a wrong basis, a basis so imperfect that there is bound to be a reaction. I foresee the possibility—I think I dare say the probability—of a slump so serious that the whole progressive movement in religious education will be checked.

How many of the week-day schools already started have passed out of existence? We have been unable to make a survey on this point, but it is believed, by those who know something of the situation, that many schools already have ceased to be. Again, do the schools already started tend to increase or diminish in size? Will Mr. Shaver answer this?

(Mr. Shaver read a report giving the different increases and decreases, as shown in the Survey.)

Ladies and Gentlemen, I am frankly afraid of this movement in its present form. I believe, however, that with religious consecration and consecration to educational science, we can rescue the movement from its dangerous situation and turn what threatens to be a defeat into a great victory.



But it will require the combined wisdom and devotion of a body like this to do it. People must, in some cases, be made hesitant where they are now confident. We may need to make some people discouraged for a while in the interest of an effective system to be built in the future upon the basis of knowledge, and skill, and consecration—religious consecration—of the intellect in the service of the children of this country.

*Topic for discussion:* "TEACHING METHODS IN THE WEEK-DAY SCHOOLS."

EDWARD FAIRLEY, New York City, Unitarian Religious Education Department. We don't want to make the mistakes which the old methods have made, especially in keeping altogether too long a monarchical and autocratic ideal of education. The American education system is the last stronghold of autocracy. Teachers in the American schools have almost nothing to say about their curriculum, or about the conditions under which they work. Children have lacked fundamental training in democracy in our American schools. Everything has been imposed upon from above. There is a tremendous waste in American education today in the scrapping of the experience of the teachers, so far as the administration of education is concerned.

MISS ELSA LOTZ, Director Religious Education, Spring Street Church, New York City. My work is in a down-town community, mostly foreign. The problem is that of a class of eight sixth-grade girls. Two of the girls are of German parentage; two Italian; one each German, Italian, Swedish, and American. The teacher had never taught girls of this age in religious education. We were not satisfied with the curriculum and were trying experiments along the line. This teacher was trying to work out a course of study for the children. She met the children and asked them what they would like to do that year, and they all said, "Don't let's have a text book. We don't want to study out of any kind of a text book. We don't want to study the life of Jesus." She then suggested that they talk about some of the things around them. She said, "Let's find out what Hallowe'en means? We can do that." It was near that day. In the middle of the week she invited the children to come to a neighborhood house and they planned a Hallowe'en party and all the children looked up the meaning of Hallowe'en. On Sunday, it happened to be All Saints' Day; the subject was brought up by the teacher, and they talked about that. The next thing they wanted to talk about was Armistice Day, and so she talked about Armistice Day and world peace. They did not have time enough to do it on Sunday so they had to do it during the week; they had other work to do along that line.

The teacher had been taking a course in book-binding and book-making and suggested to the children that they make a book out of their experiences. Then, the next topic they were to talk about was Thanksgiving, and during the month of November, they had this topic discussed. They were putting down some of the things they learned. Then, they decided they'd call it the "Friendship Club." They put on the cover of the book the title "Living together in the way of Friendship." They had not been friendly before. They came from five different neighborhoods and five different schools. They were learning to be friendly together because of working together on these books. During Christmas they began to make things for hospitals and they were talking all through December about service in Christmas season.

Nearly the end of December, one of the girls, a Swedish girl, happened to faint in class because she had not had any breakfast. They began talking about her fainting which led to conversation on health. At first they thought it was very queer to talk about health in Sunday school but, finally, they began to see quite a connection between health and religion.

Near the end of January, when the children were promoted into a new

school, they were talking about the next semester and the teacher asked them what they would like to do the next term. One child said, "I think it would be nice to study the life of Jesus, because we have been finding out, while trying to be friendly, that we are learning about the life of Jesus and I think it would be nice if we had a text book. We have not had any text book all this term." Now, the next term they used a text book, and that class has been studying the Life of Jesus from February to June; but when they came back they got a new book. "Teacher," they said, "we didn't finish the Life of Jesus," and they are now studying it.

J. E. STOUT, Northwestern University. I want to make a comment on the untrained teacher grappling with the problems in teaching. We are all in sympathy with the fundamental principles which underly this method. The project method is a good method; there is no doubt about that. Any method is good that gives the teacher control of the situation. I don't mean arbitrary control; I mean such control of the situation as will insure intelligent determination of the method to be used in the light of all the conditions under which the work is carried on. In respect of the use of this particular method, I think the same principle holds good,—viz., that to test a method we must go back to its sources. Where did this method come from anyway? As I understand it, all methods of procedure of education have three sources. First: The aims we had in mind. Second: Kind of material we are dealing with. Third: The mind of the child.

The teacher who does not understand that these are the sources of method will fail quite as dismally in the use of this method as in the use of any. The danger, I think, lies in the fact that it is assumed it is something easy. As a matter of fact, it is very difficult and more difficult than some other methods. We should exercise great care in the introduction of this method to see to it that the teacher does understand what it means and not conclude that the children are competent in all cases to decide what to do and how to do it.

GEORGE S. YAPLE, Director Religious Education, North Ward Week-day School, Detroit. In Detroit, we have a good school system and the method of teaching is along modern lines. The last period is a period of dramatization or some other sort of a special study such as the working out of a project; and we found boys and girls who said, "We don't want to be excused because if we do we will lose out on our studies and work at school."

This situation gave us a great challenge that we were not expecting. We went back to our schools and had a teachers' meeting to discuss the situation and we decided that in order for a week-day school or a Sunday school to meet the interest or to arouse the interest of the boy and girl, we must give them something along modern lines and get away from the old system of education.

HARRISON S. ELLIOT. It is easier to train a teacher so that he or she can make good by using a problem-project view-point than by the old view-point. My own observation thus far would carry out Miss Lotz' experience that if you really wanted to get knowledge of the Bible, the way to commence is with a problem approach to the Bible. A scientifically trained man took two country schools and operated one on the old type, by the old method, and the other by using a project-problem approach in which the children had a chance to choose the activities, for the purpose of acquainting himself as to the ability of the student and the ability of the teacher. There was no discrimination made between the two schools and at the end of four years' experience and test, the problem-project school showed they knew more arithmetic and did better reading, and so on, than the school that

was run on the old plan. Now, until we have proved we can teach the Bible better by the old method, I am not willing quite to admit, even from that view-point, that we shall stay by it.

I have a strong feeling that the difficult religious adjustments which comes to students in colleges are due to the fact that in grammar school and high school they never had a chance to think for themselves, and when they come to college they come up against new view-points. They have always gone on the authority over them and they have no basis of choice.

R. W. SANDERSON. Does this not imply, however, that before we can successfully operate the project method we must have in each community at least one person who knows how to train others than himself, in the project method, and supervise them in the conduct of it?

W. S. HISER. As you know, not all our public schools are working on the project method because the teachers are unable to do that. The most critical people we have to contend with in week-day religious education are the school teachers because they believe they know how to teach and accomplish results; and if you undertake a new method with teachers, with which they are not familiar, you may not succeed as well as you ought.

H. W. GATES, Boston. Almost all of us are recognizing that what we want to do is set the problem going in the experience of the pupils. I don't believe one of us who has had experience in dealing with boys and girls but what is absolutely certain that we will get religious knowledge across through the problem-project method of approach.

Now, then, how can we set these problems going? How can we frankly recognize our curriculum should be made up of real experience and still be sure we are getting a curriculum that is at once typical and comprehensive? I don't mean from any cut-and-dried idea; but how can we be sure we have the right method?

E. P. ST. JOHN. I'd like to suggest a little more fundamental proposition: Our problem is not to define problems to suggest to the children, it is to take the problems that are there. If you take that Christian-citizenship program, you are not thinking of a series of problems everybody ought to face. You are finding out that boy's problem. What is his attitude toward his parent or school. What is his attitude toward the subject in which he got sixty (just barely passed)? Is it because he could not do it, or lack of interest? We take this problem everytime and start from that, and if I had a class only skilled in lying and stealing I wouldn't get away from it as soon as I could. I'd start back of that: Why do they lie? Why do they steal? That is their problem and that is what we ought to teach.

PAPER: "Tests and Measurements," Prof. Hugh Hartshorne, Union Theological Seminary.\*

H. L. LAWRENCE. Are we confronting an absolute impossibility when it comes to measuring the ultimate factor, namely, the resultant of these various mutual factors in mutual operation?

HUGH HARTSHORNE. I tried to convey the impression that there is no such thing as a resultant in this case, simply put together from the parts. We may measure the parts; we don't by so doing measure the character. The thing we most want to know, it appears, is the thing hardest to find out. We cannot at this time separate our testing processes from fellowship itself. However, that does not mean we cannot test essential factors in religion which assist in a realization of our purpose. These are already involved in some forms of testing, and can be greatly amplified in our own field. Miss Chassell has done more along this line than anyone else, I believe.

MRS. LESLIE CRAVEN, of Chicago. I'd like to ask Dr. Hartshorne

\*Prof. Hartshorne's paper is published in *RELIGIOUS EDUCATION* for June, 1922.

to enlarge on the point that coöperative love is present or not present. It seems so contrary to the experience which we know of coöperative love being present within the family circle and then gradually extending out, being present in some instances and not in others.

HUGH HARTSHORNE. It is not that you love more or less, but that you love more or fewer persons in more or fewer situations. For illustration: A young child gives himself fully or herself fully to a cause or a person. Anybody who has a child knows how completely he can give himself, and as I said, in the paper, God Himself could not give *more* under those circumstances. Such giving is a complete thing in itself. In no other way can I understand the suggestion of Jesus that we should be perfect as God is perfect. What other meaning could this have, except that we give all that can be given? It is not a matter so much of love's quantity, as of love's opportunity.

MR. STAFFIELD, Naperville, Ill. When we come to test the conduct we cannot use a percentage or a credit basis. The possibility of test seems to be largely within certain ranges of estimate. For instance: testing the growth of a child in his baby life would scarcely be on the basis of percentage from zero to one hundred, and if we gave such credit, the variation would depend very much on the one who examined the child.

WILLIAM J. MUTCH, Professor of Religious Education, Ripon College, Ripon, Wisconsin. There is a modern tendency to interpret everything in quantitative terms. This is a tendency that grows out of a psychology and philosophy which are exceedingly prevalent at the present time. But it is utterly impossible to estimate in any such terms as that, and yet it is the fundamental philosophy which we must deal with, one which is becoming extremely prevalent in certain quarters of this country; which, before the war was prevalent in Europe. If we don't deal with it, I am afraid the great deal of material we have been talking about in this session will turn out to be utterly irrelevant and meaningless.

## SEVENTH SESSION

Saturday, April 1st, 2:00 P. M.

*Theme for the session: "PROBLEMS AS TO PROFESSIONAL STANDARDS."*

PROF. J. E. STOUT. I move that we express our appreciation to the officers of this Association for the very fruitful program provided. It is our conviction that, from the standpoint of the purpose and function of an educational assembly, this Convention has maintained a high level of efficiency throughout all its sessions. Further, that we express to Professor George A. Coe our sincere appreciation of the distinctive service which he has rendered as Presiding Officer.

The motion was seconded by Mr. H. L. Lawrence and was unanimously carried.

THE CHAIRMAN. May I express my appreciation of this, both for myself and for the various committees that devoted many hours and sessions to hard study, and Prof. Stout knows whereof I speak because he was a member of one of those committees?

Paper: "The Preparation and Training of Teachers," by Miss Marion O. Hawthorne, Northwestern University.\*

Subject for discussion: "Problems as to Professional Standards," opened by five minutes' discussion by Prof. C. M. Brunson, of Toledo.†

THE CHAIRMAN. The report of a Commission appointed two years ago to stress the subject of courses and departments of Religious Education

\*Paper published in RELIGIOUS EDUCATION for April.

†Published in RELIGIOUS EDUCATION for June.

in colleges has been adopted, not only by the Religious Education Association, but, with some minor modifications, by the Sunday School Council of Evangelical Denominations and by Church Boards of Education, so that a plan, something like the one Prof. Brunson has outlined, now goes before the churches and church colleges with the approval of these various bodies and we have strong hope of results.

Further, a department of this Association exists, made up of teachers of Religious Education in Colleges and this department is actively at work.

H. W. BLASHFIELD, Newark, N. J. The thing that New Jersey as a state has started may be of interest to the rest of you. We have a State Advisory Council composed of all those who are interested at the present time in week-day religious education. That Council has been organized, not as a competitive body, but as a group of people who are interested in religious education on week days and who desire to spread propaganda throughout the state favoring the establishing of week-day schools where ever possible. At the present time, we have probably thirty or forty members. There has been a fee of three dollars per membership, and we are holding four conferences this year in the state at which the very best men we can obtain will speak. We have already held our first conference; the next will be held sometime before the summer and it is the aim of the officers to try to get at least twenty schools started in the next two or three years in the state.

THE CHAIRMAN. I'd like to know if there is anybody here that has the grit to postpone starting a week-day school of religious education until adequately trained teaching and supervision can be provided? Has anybody here got the grit to do it and will he stand up and say so? Now, I mean professionally trained. I mean training that would be accepted as adequate for teaching in the public schools in the States that have the best school laws.

H. H. HUBBELL. I'd like to stand up for that. I am doing it. I have started a school and I don't take any pride to myself. The only teaching that is being done in the school, I have done myself, with the exception of two or three substitutes who are assisting me and who are themselves such as would be accepted in the public school as teachers. They are college graduates and trained people. As I enlarge the work in our school, I plan that the teachers shall be those that are definitely trained or we won't have any classes farther than that.

R. S. CARMAN, Rockford, Illinois. We are hoping next year, in the City of Rockford, to start such a system of community schools in one or two grades of the public school and start a series of trial schools in various sections of the city.

Under the question of methods or standards of training: at the same time that these schools are being conducted, such an Association might be formed in the city for the training by the different churches of prospective teachers. If we can make them succeed on a small scale, we will be able to sell the schools to the community upon a larger scale the following year, and we might use these demonstrations as practice schools and observation schools, and conduct a system training class of prospective teachers for the second year. I am wondering, if that has been worked out somewhere else, where we can get help on our proposal?

THE CHAIRMAN. Can anyone answer that question? Do you know of an experimental and demonstrational school? Several persons have expressed the conviction privately since this conference began that one of the imperative needs just now is experimental schools. Are there any in existence?

R. W. SANDERSON. In our community, certain college students



training in two Christian colleges are receiving laboratory credits for work done in one week-day school and in another similar activity.

Now, the problem from the community standpoint involves the challenging of the Christian college to produce adequately trained leadership, the challenging of the Christian Association with their skilled personnel to lead in community enterprises through the churches and otherwise, and to articulate such of the churches as have the forward-looking vision in the educational scheme for the community that will utilize all these sound educational factors.

H. L. LAWRENCE. The Christian Nurture Series of lessons in the Episcopal Church was produced through a system of experimentation with experimental schools covering a period of ten years. We have had all the way from two or three to a dozen experimental schools in the Episcopal Church in operation for something like ten or fifteen years. The first organized work with experimental schools was begun in 1913, although the material contained in those courses was worked out experimentally in some parts even before that; so that the Christian Nurture Series of lessons of the Episcopal Church is the very thing you are asking about.

THE CHAIRMAN. There is one experiment going on in the City of New York and I would like to ask Miss Case to describe it here. This is in the Faith Presbyterian Church. Will she describe the conditions. There are, at least, essential experimental conditions.

MISS ADELAIDE CASE, Teachers' College, New York. I am not connected with this experiment in New York City, although I do know something about it. There is connected with a Presbyterian Church in a second generation foreign neighborhood a Sunday school of perhaps two hundred children. This year an experiment has been made in conducting week-day religious education with approximately this same group. All of the teaching is in the hands of trained and experienced people. They started their work with no preconceptions as to what was the right sort of curriculum for these children. I think I may say they started with a thorough knowledge and appreciation of the project method and with a determination to try to utilize this method in developing the curriculum. It had some very interesting results. Beginning, as they have, with the daily problems of the children, they have found that these problems lead out to a discussion of the fundamentals of Christianity and of Christian coöperation,—to more than discussion, to actual practice of Christian living. I wish I could give you some concrete examples. Some of the problems had to do with day nurseries in the neighborhood; children's families who were sick; with the discussion of Jesus' attitude toward class quarrels, etc.

THE CHAIRMAN. The point I had in mind concerned the relation of this school to training of professional workers. Several of the teachers in this school are advanced students of education and some are working toward higher degrees, and all of them are professionally trained. It was that particular point I had in mind. It is true that some other interesting experiences are developing, such, for instance, as this:

A group of fifth-grade children decided under the leadership of the suggestion of the teacher to do this among other things, to make a doll-house for the children of the kindergarten. The motive for doing this was probably very far from being the full motive that the teacher had in mind, but this preliminary motive of something interesting to do led on to the question, "Well, how shall we present this when it's done?" and the reply to that was a determination to give a play upon presenting the doll-house. Then the content of the play was the next question that was brought up, "What was a house for?" "A house is a place for people to live in." "Well, what in family life shall it represent." These things all came up and to



make a long story short, that little problem led into a study of prayer in the family, of health in the family and various other family problems, and those children, starting with the enterprise of making a doll-house, led right out into the study of the problem of their own every-day life in their own particular part of the community.

I might give a specific illustration of how it ramifies by stating that certain of these fifth-grade children were found to be keeping very late hours and the reason for that was discovered, after while, to be that they were the children of theatrical people and their hours were determined by the hours of the adults. Just see how the problems multiply and ramify when you teach by that concrete method, approaching your material through the life and experience of the children. However, it illustrates, most of all, for our present purpose, the possibility of an experimental school in the training of teachers to use the most approved methods of teaching.

J. E. STOUT. You might be interested in this one illustration of the use of such schools for training of teachers. The first Italian Church in the city of Chicago is where this work is carried on. The First Methodist Church of Evanston is interested in this church and it furnished a certain sum of money for a period of years for the development of this work and the Department of Religious Education was asked to set up and conduct a program in that church, including week-day instruction.

It seems to me we have an ideal condition for the training of teachers. First of all, we must render a service. That is to say, the First Methodist Church and the First Italian Church are not interested principally in training teachers; they are interested in rendering a service, and know they will be measured by that standard.

In the second place, the Department must make a contribution by way of training students to go out and put on programs of their own. We thus have to approach the problem from two points of view, that of service to the church and community—and that of service to the students in training. It seems to me that these two points should always be kept in mind and unless we do keep them in mind our efforts in teacher training will not be very fruitful.

MISS MARY NEWTON, New York. The Protestant Teachers' Association has been experimenting for the last five years with classes of week-day religious instruction. We started because the public-school teachers felt the need of knowledge of the Bible for the children; that was the primary aim in establishing these classes. We used the story method; but this includes some of the methods of the project method and is, perhaps, the project method. For instance: One center had in its neighborhood a nursery. The teacher was talking with her children one day about that nursery and about the children left there by their mothers during the day while they were away. The teacher asked what the children thought they could do that would be helpful to that day nursery, and one child said, "Can't we invite them over to our party?" They were going to have a party soon. The teacher told them that that could not be done because the children were too little. "Well," another said, "Why can't we take our party over to them?" The teacher told them she thought it would be a very good thing to do and promised the children that she would write to the matron of the nursery to see if she would like them to do that; and it resulted in the children taking their program and their party over to the nursery where they had a beautiful time together.

Afterwards, the matron wrote to the children of that center and expressed appreciation of the coöperation of the center and her hope that they would do it again.

By all of the centers, at Christmas time, things were sent to the ill and

those in the hospital. I always choose a member of the center to present these things, with a committee, so that they see where these things go.

Last year we had a request from a charitable organization telling me that they had so many dolls to make, I forgot how many hundred, and asked if we could help them out by having our class work on it as the time was short. I sent out to six or eight of our classes, or schools, and had the teacher present the matter to the class and, in one or two instances, what the children were already doing was side tracked for the purpose of making rag dolls. The children took it up with eagerness and went to work on these rag dolls and for a few days before vacation I could hardly sit down in my office for rag dolls. After Christmas a letter came to the children thanking them for their coöperation in helping them to have the dolls ready in time to be presented on Christmas. I think we have had quite a little success along the project method line without having it so designated, and, after all, our experience has netted us a good many lessons that we are very thankful for.

In regard to our teachers in charge of classes, these teachers have all been trained, and will be, through some course in Religious Education or have had some long experience in Sunday-school work and with children's work as heads of some department that is almost equivalent to the work required of them in the religious education school. The assistant teachers are the public-school teachers. I am perfectly aware that being a public school teacher does not mean they can teach in schools of religious education and the teachers know that, but they do come as assistants and bring their ideas and by conference with the trained teacher, they seem to be able to conduct their classes fairly well.

MR. McKIBBIN. We are still in the experimental stage in every school, and, of course, a training point. I want to use the person I choose as a teacher. Three years ago I did not know of any one who wanted to teach week-day schools. During this last year I have had a few score applications from those who felt qualified to teach or wanted to get into the teaching program at the schools. We all appreciate the fact that some experience is secured under supervision. It would be rather an unfortunate thing if we attempt to develop schools without trained teachers and also without trained supervisors but not so unfortunate if there is a school developed with untrained teachers where there is a trained supervisor, for then they can be taught. In these days of experimentation there will be a partial compromise between the demands we face and the ideal toward which we are working.

#### EIGHTH SESSION

Saturday, April 1st, 3:30 P. M.

##### *Open Discussion.*

H. L. LAWRENCE. In connection with the teacher problem: the greatest aspect of it is that of procuring an adequate supply of competent people to be trained.

F. E. BUTLER, Providence, R. I. I think most of us who are in charge of schools have faced that problem. In Providence we have been compelled to meet the situation by the employment of teachers, going outside of the parish for some of our teaching force. We have plenty of people within the parish who could very readily be trained to do the work in a church school, for they have the culture and background and many of them have had the training both at college and normal school, but they are unwilling, under the pressure of the many interests of their lives to give the necessary time.

Therefore, we have been obliged to go out and find those people who would do so and we felt that, if our own people were unwilling to give their services, the only thing we could do would be to pay others for their service. By this method we have reduced the necessary number of teachers in our school. Formerly we had the groups in the fourth, fifth, sixth, and seventh grades divided into two, three, or four classes according to the number of pupils in each of those grades. Today, all of the pupils of the fourth grade are taught by one teacher, and so on through the other grades.

THE CHAIRMAN. How many pupils in that grade?

MR. BUTLER. There are forty in the fourth grade. We have a trained teacher, one who made her mark in the public school; one that has been a Sunday-school teacher and she is doing a piece of work we might be proud of; and that is the type of teacher we have sought and for their service we render payment.

THE CHAIRMAN. What is the compensation, if you care to say?

MR. BUTLER. We engage them after consultation with some of the critic teachers of the city. We pay what a substitute teacher is paid for a day's service in the public school and that is for the work which they do.

THE CHAIRMAN. For one session a week?

MR. BUTLER. Yes, and then we require there shall be time for conference with them, and they must give us at least one hour and sometimes one hour and a half, a week, more for conference.

N. E. RICHARDSON, Northwestern University. Reference was made to the fact that a new division had been organized in the Religious Education Association composed of those professors who are at work in our educational institutions and who are developing departments of Religious Education. Several of these professors who are at work trying to establish a department of religious education in our colleges need the moral support of those who are working in various other fields such as State Secretaries or representatives of denominations. They feel the need of the moral support of all the members of Religious Education Association in interesting our students and our undergraduates in the field of religious education, and in helping them to develop a group of students who will constitute a credible portion, a fair share, of the student-body in these institutions.

It is a very great mistake for any undergraduate student to think he can first insist on getting his undergraduate Bachelor of Arts degree or Science degree and then want to take graduate work in religious education. Those who work in the graduate schools of education feel very great embarrassment there because the undergraduate measure has not been defined and those who expect to spend one or two years in the special study of Religious Education from the standpoint of graduate students do not come properly qualified.

JOHN E. STOUT. I think ultimately this would be a partial solution of the volunteer teacher problem. We are putting a good deal of stress in education upon training for vocations. I think that is an established principle and it certainly is, at present, a widespread practice. We have not, however, given sufficient attention to training for avocations.

It seems to me one of the functions of a Christian college should be the training of the undergraduate body; not only in laying the foundation for vocational but for avocational service in the church.

The church has not, up to the present time, brought this to the attention of young people in spite of all that has been said about service. A great many of these young people know they will not enter into the service of the church as a vocation but it has not been impressed upon them that a great contribution can be made in the field of avocational service.

When we come to the point where the church makes the demand and the school, answers the demand, we shall have a very much more adequate body of trained workers for avocational service than we have now. This it seems to me is the only permanent solution.

MISS MEYERS, Northwestern University—(late of Gary). There has been one thing emphasized that hurt me a little and that has been, although I am a college girl, the failing to appreciate the young person who is not a college student. We are progressing so much today on the basis of propaganda; the student conferences are held for the purpose of promoting this big proposition and, yet, if you go into those students' conferences the emphasis is placed on vocational service and, as the speaker makes his appeal for life service, the basis is on missionary service, or, in a secondary measure, home-missionary service; and we are just beginning to make the young people understand that going back to their home church and living a Christian life is just as true Christian service. Many people think that because they cannot be missionaries, they are not doing Christian service.

THE CHAIRMAN announced the newly organized department of Week-day Workers of the Religious Education Association.

H. W. GATES, Boston, Mass., read the report of the Committee on Findings.

THE CHAIRMAN. Ladies and Gentlemen: I wonder if you realize the kind of task that was imposed upon this Committee? Members of this Committee have worked when the rest of us have been resting or eating or sleeping. They have been obliged to work under very high pressure. They accepted this task. They did not seek it. I know that it has been a very difficult thing; but, if I may transgress the rules of order by expressing, in advance of your discussion, my own sentiment with regard to this report, it justifies the pressure we put upon the Committee.

### FINDINGS OF THE CONFERENCE

The Nineteenth Annual Convention of the Religious Education Association is confronted by conditions which present, on the one hand, a challenge to greater achievement and, on the other, a ground for faith that this challenge will be met.

The challenge is found in conditions which compel our frank confession of failure thus far, with all that has been done in the name of religious education, to achieve a social experience worthy of religious ideals.

Our ground for faith is sound, first of all, in the face of this confession, for the first step toward improvement is in the recognition of the need.

Another ground of this faith is to be found in the marked increase of intelligent interest in the aims and methods of religious education manifested both by individuals and by organized groups.

A striking illustration of this interest is found in the development of and the widespread interest in the week-day school of religion which we have here discussed, an interest further evidenced by the unexpectedly large and very representative attendance at this convention.

We recognize in this new movement what may prove to be a most effective agency in bringing about that improvement—the need of which we admit—provided that, at its inception it has the guidance of a trained leader—

ship moving toward carefully defined aims and taking advantage of the best that modern education has to offer.

This movement at present represents a fine expression of religious devotion with a recognition that something is wrong, or at least inadequate in our present programs of education. But there is also need of fearless self-examination and criticism. We must develop an educational conscience. We must recognize that with religious consecration there must be a consecration to educational science, and that joining these two we may hope to build a program of religious education worthy of our faith in God.

### AIMS

The aim of this movement is not mere instruction; it is not dogmatic or ecclesiastical. We have as our goal the more and more adequate living of children in society, measured by the standards of religion.

### CURRICULUM

It is plainly evident that the prevailing type of curriculum centers in biblical instruction. It is admitted, however, that the value of this instruction is to be tested by its results in experience. This conference has given evidence of a strong and growing consciousness that these values will be more adequately achieved by a curriculum which is organized about the experiences of children in society and that this approach would also conserve the distinctive values of biblical instruction.

### ORGANIZATION

Each of the various types of organization now in use has certain advantages. It is clearly evident that we have not yet reached the stage of development at which organization can be standardized. Indeed, it is doubtful if any one type of organization can be devised which will satisfactorily meet the needs of all communities. The ideal seems to be as close an approximation to the community type as the local conditions make advisable.

### SUPERVISION

The problems of supervision in the school of religion are not essentially different from those in the general field of education. Skilled and efficient supervision is absolutely essential. The function of the supervisor is to coöperate with teachers while they are working out their tasks in improving the quality of their teaching and in developing a more adequate religious educational experience for the children.

### PUBLIC SCHOOL RELATIONSHIPS

The week-day school is challenged by both the public school and the child to justify its claim for a share of their time and attention. School boards will not feel at liberty to grant a portion of that time of the pupil for which they are responsible unless they are assured that the experience of the pupil in the school of religion will measure up to public-school standards, nor will pupils give their attention to a program which does not awaken real interest. This is a legitimate challenge and one that the school of religion must frankly meet.

Provided this challenge is met, however, the school of religion is entitled to the opportunity to make its vital contribution to the education

of the child. The importance of this contribution of the school of religion is as clearly and sympathetically recognized by the public-school men as by the church itself. The greatest hope of a satisfactory solution of these problems of relationship is found in this mutually sympathetic and co-operative attitude.

We affirm the principles stated in the resolutions of the Association at the conference of 1916:

"The church and state are to be regarded as distinct institutions, which, as far as possible, coöperate through the agency of their common constituents in their capacity as individual citizens.

"The work of religious instruction and training should be done by such institutions as the home, the church, and the private school, and not by the public school nor in official connection with the public school."

### TEACHING METHODS

The problem-project type of teaching, rightly understood, involves purposeful participation by children in the educational process and making projects and problems, growing out of the life of children and having religious significance, the basis and center of the teaching. This is not so much a method as a point of view, and a point of view within which all valuable elements in the older approaches find their place. Teachers working from this approach can as readily grow into skill as under more traditional methods and its manifest superiority in the production of results leads us to recommend it as the general basis upon which the school of religion should be developed.

### PREPARATION OF TEACHERS

It is apparent that high standards of professional training for teachers are a requisite for the success of week-day programs of religious education. Such programs may be postponed until teachers trained under such professional standards can be secured, or such professional training may be developed in part in experimental schools of religion where there is trained supervision.

### CONCLUSION

Modern complex social conditions have raised a problem for the solution of which the religious education already developed is inadequate. Those interested in the progress of religion have been baffled by these conditions. The week-day religious school seems to give hope of realizing for the modern world a religious training more nearly adequate to meet present conditions. But the significance of the movement depends upon the trend of its development. If the week-day school simply gives more instruction of the type which modern education has rejected, the future of the movement is doomed. If it follows the trend which seems to represent the conviction of this convention and is embodied in these findings, we shall find in it a most significant agency of religious education.

HERBERT W. GATES,  
J. W. F. DAVIES,  
MARIE COLE POWELL,  
WILLIAM JAMES MUTCH,  
HARRISON S. ELLIOTT.



## A School Standard

Ages—6 to 16.

Groups—I, 6 and 7 years; II, 8, 9, 10 years; III, 11 and 12 years; IV, 13 to 14, 15 to 16 years.

*Aim for the whole school:* To help the pupils in establishing Christian relations in a constantly expanding world and to direct and train them to discharge the obligations arising from these relations in the spirit of Jesus.

*Group Aims:* I. To help the pupils in establishing Christian relations in the expanding interests of home and school.

II. To help the pupils in establishing Christian relations in community life; to develop an attitude of mind, "others" bent.

III. To help the pupils to think in terms of community welfare; to counteract the tendency to class and racial antagonism; to definitely tie the scholars' activity to community institutions.

IV. To help the pupils to think in terms of world citizenship; to help the pupils to recognize the inter-dependence of the peoples of the world; and to lead them by active service into an appreciation of the function of the church.

*Equipment:* Separate class rooms for each group, note books, blackboards, tables and chairs, maps, biblical and missionary map of the world, piano or organ, pencils, crayon, pointer, scissors, knives.

*Teacher's Qualifications:* This standard looks forward to a basis of something to work for and not as a present basis for the selection of teachers. It recognizes that the churches must use the material at hand but at the same time it insists that the present method of selecting religious educators is a half-way measure and that it must be considered half-way. The work of religious education dare not be considered on any other basis but that of requiring the best, the very best.

1. A Christian and an Active Church member.

2. Ability to meet the requirements of the state to teach in the public schools. (Where the laws are lax in this respect the church ought to require work in The Theory of Education, Educational Psychology, Methods of Teaching, etc., etc.)

3. A year's college work devoted wholly to the subjects:

a. The contents of the Bible approached from the educational point of view, i. e., its social implications.

b. The modern missionary enterprise, emphasizing the social, economic and religious needs of the peoples of the world, and their contribution to the common life of the world.

c. The principles of Religious Education.

d. The curriculum of Religious Education.

e. Religious-Educational methods.

f. Practice work under supervision in methods of Religious Education.

g. School administration and management.

4. Specialization in grade work.

5. Sympathetic interest in children and the ability to meet them in their own life.

\*A standard adopted by the Calhoun St. Christian Church Week-day Church School, Baltimore, Md., Rev. A. W. Gottschall, Pastor and Principal.

### **"Missions" and Week-Day Schools**

At a joint meeting of the Committees on Education of the Board of Foreign Missions and of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, on March 6, 1922, the following action was taken:

"IT WAS VOTED that we greatly desire that there be introduced into week-day religious education and into the Daily Vacation Bible Schools a missionary content, and having this conviction we ask the Education Department of the Committee on Conservation and Advance to give this immediate attention with a view to securing action, and that we also send a statement of our attitude to the Federal Council of Churches in America, and to the Religious Education Association in Chicago."

This action was referred to the Executive Committee of the Board of Foreign Missions, which, at its meeting on March 16th, took the following action:

"IT WAS VOTED that the recommendations be approved and referred to the editors of the Abingdon Religious Educational Texts, and any other similar organizations having interest in this matter."\*

---

### **Aims in Literature**

The basal educational objectives in Literature, as summarized by Dr. Franklin Bobbitt for the Los Angeles Department of Educational Research are:

1. The ability, disposition and habit of abundant and greatly diversified reading as a means of enjoyable and fruitful indirect observations of men, things and affairs, and of vicarious participation in these affairs.
2. The ability through reading to enter into and participate in the varied, but especially in the serious, thought-life of the world.
3. A proportioned intellectual apprehension, such as one's native capacity will permit, of men, things and affairs; together with the necessary normal interests, emotional accompaniments, etc.
4. A "human race," "brotherhood of man," "large-group" social consciousness. Sympathetic and intelligent social attitudes and reactions—to things, local, state, national and international.
5. Language abilities which in part result normally from abundant and diversified reading.

---

"Child Welfare—Everybody's Business," "Makers of American Ideals" and "Warfare or Welfare," are the titles of three illustrated lectures just announced by the National Child Welfare Association, 70 Fifth avenue, New York City. The lectures are illustrated by fifty colored lantern slides and are for the use of schools, clubs, parent-teacher associations, churches and community organizations, either as special features of regular programs or as complete programs for special meetings.

## Notes

At Illinois Wesleyan, Bloomington, 160 students were registered in Religious Education.

It is said that legislation restricting scientific teaching to "Biblical truth" is to be introduced in Oklahoma.

In Washington state the Presbyterian synod is agitating for an organization to compel Bible reading in public schools.

At Lincoln, Nebraska, a six-weeks intensive training school precedes the opening of the Daily Vacation Bible Schools.

All students specializing in literature at Harvard will be required to show a reasonable familiarity with the Bible and with Shakespeare.

A special circular of Columbia University describes the "Courses for Professional Workers in Religious Education" at Teachers College. The session is six weeks in length. Professor Hartshorne gives the work more directly on religious education.

The American Encyclopedia of Christianity is an important project in the field of impartial and scholarly religious knowledge now being promoted by an editorial board with a large body of advisors.

The Rev. Harry W. Farrington, formerly associated with the Gary Week-day enterprise reports widespread interest in similar work throughout the northwest.

The total number of children and youth enrolled in week-day schools of religion in the Calumet district (Indiana, near Chicago), each taking from two to four hours weekly, was 5,400 for the school year now closing.

The San Antonio, Texas, public schools are promoting a series of graded industrial projects, especially suited to the normal experiences of children in their homes. A list of home-projects gives details of a number of practicable forms of usefulness.

"Character Building and the Physical and Social Apparatus of the Religious School" is the title of a pamphlet by Rabbi Isaac L. Rypins, published by the Central Conference of American Rabbis.

All interested in work at State universities should send for "A Program of Religious Education," published by the Religious Workers' Association, Rev. S. T. Fisher, Pres., University of Illinois, Urbana, Ill.

"Personal Problems in Religion" is the title of one of a series of valuable pamphlets containing sermons preached by Rev. A. W. Wishart, Grand Rapids, Michigan.

"Selected Pictures" is the title of a catalog issued by the National Committee for Better Films, affiliated with the National Board of Review of Motion Pictures in New York City, listing 766 subjects chosen from the product of all companies reviewed by the Board in 1921.

## Book Notes

THE COMMUNITY DAILY VACATION BIBLE SCHOOL, *E. C. Knapp*. (Fleming H. Revell Co., New York, 1922 \$1.00.) (S.9-2.) This is a practical little handbook with much information, drawn from experience in the organization and conducting of vacation schools, the point of view being that of extending the work of the Sunday school, with certain developments, through the summer vacation period.

HOW TO CONDUCT A CHURCH VACATION SCHOOL, *Albert H. Gage*. (Judson Press, Philadelphia, 1921, \$1.50.) (S.9-4.) There is an unusually large amount of practical suggestions on methods in this book. Evidently the material is gathered up from a wide variety of sources and shows the plans in use in successful schools all over the country. It is a handbook on tried methods.

HANDBOOK FOR WORKERS WITH YOUNG PEOPLE, *James V. Thompson*. (Abingdon Press, New York, 1922.) (S.-4.) A book based upon the ideal of one inclusive organization in each church for each age group. Following a study of the characteristics of young people the author takes up the problems of organization in the church and through the school and goes on to the types of study and of activity which would form part of a curriculum of religious education. There has been for a long time serious need of a study of the correlation of the many and varied plans and organizations of work with young people, a need which is here met in a most helpful manner. Whether as a text book or for the stimulus and guidance of pastors and workers with young people, we hope this study will receive wide and careful attention.

STUDENT'S HISTORY OF THE HEBREWS, *Laura A. Knott*. (Abingdon Press, New York, 1922, \$2.00.) (S.7-B.) Intended as a text book for community training schools, written, on the whole, from a modern point of view with the teaching values held in mind. In view of the average attainments of students in training schools and the practical conditions of their operation this would be quite likely to be one of the most satisfactory text books.

STORIES JESUS TOLD, *Walter A. Squires and Elizabeth T. Squires*; JESUS THE LIGHT OF THE WORLD, *Ethel W. Trout*; EARLY HEROES OF THE FAITH, *Bertram G. Jackson*; TALKING TO OUR HEAVENLY FATHER, *Florence H. Towne*; THE LIFE OF JESUS, AND HOW WE ARE TO LIVE, *Bertram G. Jackson*; TEN MINUTE LESSONS ON THE PRESBYTERIAN CHURCH, *E. Trumbull Lee, et al.* (Presbyterian Board of Publication & S. S. Work, Philadelphia.) New adaptations of text book material for use in week-day schools and in daily vacation Bible schools.

PARABLES FOR LITTLE PEOPLE, *J. W. G. Ward*. (George H. Doran Co., New York, 1921, \$1.50.) Whatever may be the value of the plan of sermonettes for children, here are stories of current and winning interest which are in themselves well worth while.

ART AND RELIGION, *Von Ogden Vogt*. (Yale University Press, New Haven, \$5.00.) (X.-0.) What have we lost through the developing emphasis on intellectuality in religion and what have we missed through failure to develop the elements of beauty and the aesthetic? Here is a field neglected by the greater number of communions and scarcely touched at all in our teaching. It is a field of particular importance, as Mr. Vogt recognizes, for religious education. In fact his entire treatise views art from the point of view of religious culture. As a study of the art of worship and its aesthetic elements this is to be heartily welcomed and commended.

THE USE OF ART IN RELIGIOUS EDUCATION, *Albert E. Bailey*. (Abingdon Press, New York, 1922, \$1.35.) (X.-0.) Another text book for the community training school, but one that will interest persons in a much wider range. It is a good brief introduction to the entire field from the point of view of the needs of children and young people. The picture studies are not only interesting, they reveal the author's interest and his right to deal with this subject.

DAILY DEVOTIONS, *Rufus W. Miller*. (Heidelberg Press, Philadelphia, 1922.) A book of prayers, readings, graces, and plans of family worship. So many and varied are the selections that almost any taste will be met. Parents who desire material in this field and who prefer the biblical or the distinctly religious material, will find this one of the best, if not the best and most complete of sources for such material.

THE FIND YOURSELF IDEA, *C. C. Robinson*. (Association Press, New York, 1922, \$1.40.) The idea is that of helping boys to select and to prepare for suitable occupations. A thoroughly practical book with outlines of the plan of organization, method of work and the principles involved.

A SHORT HISTORY OF CHRISTIAN THEOPHAGY, *Preserved Smith*. (Open Court Publishing Co., Chicago, 1922, \$2.00.) (B.6.) Theophagy—it may not be necessary to say—means the practice of eating a god. Dr. Smith has shown how this ancient idea has been taken up in Paul's Christianity and has led to many difficulties and controversies in later times.

LEADERS OF YOUTH, *Hugh Henry Harris*. (Methodist Book Concern, New York, 1922, 60c.) (S.7-4.) The nature, characteristics and needs of the intermediate years

treated most helpfully in one of the text-books of the new inter-denominational series. Designed for workers in the Intermediate and Senior divisions. Much of the work is based on careful observation.

**MAKERS OF THE BIBLE**, *Hermon H. Severn*. (Judson Press, Philadelphia, 1921.) (A.2.) Modern, critical and frank, facing the problems of biblical scholarship and yet, all the way through, direct, practical and helpful. The scope includes the story of codifying and translating the books.

**THE BOOK OF JOB**, *Moses Butterweiser*. (Macmillan Company, New York, \$4.00.) A study of the great drama under a new and unitary concept, obtained by a re-arrangement of the troublesome chapters, 16-37. The first part is a literary and critical study, and the second a rendering of the book in the new form.

**THE HONOR OF THE CHURCH**, *Charles R. Brown*. (Pilgrim Press, Boston, \$1.00.) Dean Brown, in his brief chapters on the function and methods of the church in the life of today, pleads against the criticism which the church receives; but he seems to forget how much of current criticism comes from those who, above all other ends, desire the church to become the kind of instrument of service which he describes.

**THE SPIRITUAL PILGRIMAGE OF JESUS**, *James A. Robertson*. (Pilgrim Press, Boston, \$2.25.) Following an introduction by Dr. Moffatt, these Bruce Lectures trace the development of the inner consciousness of Jesus as to spiritual reality. Penetrating insight with charming styles make this a book both easy and profitable to read.

**THE PSYCHIC HEALTH OF JESUS**, *Walter E. Bundy*. (The Macmillan Co.) The title states the thesis that, in his life of consciousness, Jesus was a normally-minded person. Professor Bundy states with fairness the arguments of those who have endeavored to account for Jesus on the grounds of insanity and hallucination, and he meets their arguments with a wealth of scholarly material exceedingly well arranged and handled.

**FUNDAMENTALS OF FAITH IN THE LIGHT OF MODERN THOUGHT**, *Horace Blake Williams*. (Abingdon Press, New York, \$1.25.) There is much that will prove helpful to the average intelligent reader in this effort to state the experience and concepts of evangelical Christianity in terms of current thought.

**TOWARD THE GREAT PEACE**, *Ralph Adams Cram*. (Marshall, Jones Company, \$2.50.) The Guernsey Center Moore Foundation Lectures at Dartmouth. A rather popular study of the elements of division and unrest in our life—political, industrial, social—and of the means by which we must move toward social unity and peace. An interesting lecture on Education and Art reveals the area of the author's interest and power.

**CHRISTIANITY, ITS NATURE AND ITS TRUTH**, *Arthur S. Peake*. (Geo. H. Doran Co., New York, \$2.50.) Chapter 2 of Professor Peake's careful argument is entitled "Has Theology Had Its Day?" Certainly the answer must be in the negative if theology can be presented so logically, forcefully and with such charm. Again the fact that this book is now in its tenth edition is a further answer to this question.

**IT IS TO LAUGH**, *Edna Geister*. (Geo. H. Doran Co., New York, \$1.25.) The author has struck a real field of usefulness; this time she describes in detail practical group games for the family, for parties and for other social occasions in churches or elsewhere. Her wide recreational experience leads to good sense in these directions.

**THE RELIGION OF THE PSALMS**, *J. M. P. Smith*. (University of Chicago Press, Chicago, \$1.75.) What were the religious and ethical concepts and feelings in the minds of the Jewish people during the periods of the formation of the Psalms? Distinctly a piece of historical literary criticism in a form which any intelligent reader can follow and appreciate.

**A STUDENT'S PHILOSOPHY OF RELIGION**, *W. Kelly Wright*. (Macmillan Company, New York, \$3.75.) Unless one has leisure and ability to master and digest the encyclopaedia of the history and the philosophy of religion he cannot do better than use this compendium of material in this field. In any case every student may well be grateful for the scholarly labor that has gathered and interpreted so much in a single, readable volume. The ethnic developments of religious attitude, the historic faiths and the modern points of view are given in considerable detail. The central philosophic concept is indicated in the definition of religion as the endeavor to secure the conservation of socially recognized values. The greater part of the book discusses this endeavor in modern movements and in the work of modern teachers. It is strange that the author is confessedly ignorant of the significances in this respect of the later educational developments.

**THE CREATIVE CHRIST**, *Edward S. Drown*. (Macmillan Co., New York, \$1.25.) The distinctive contribution of the Bohlen Lectureship for 1921, in this book, lies in the thorough discussion of the problem of a divine Saviour in terms of moral life and social character; it is thus a study in creative realism, based not upon historical or literary evidence, but upon spiritual necessity and experience. Although the conclusions seem to be doctrinally defensive it is a book that cannot be neglected by any seeking to state Christian faith constructively.

**THE TRAINING OF CHILDREN IN THE CHRISTIAN FAMILY, Luther A. Weigle.** (Pilgrim Press, Boston, 1922, \$1.50. (P.4.) The longer we consider the problems of religious training, the more definitely the lines are seen running back into the home and the life of the family. Therefore one welcomes with gratitude and hope another book in this field. Professor Weigle has prepared, from the practical point of view, a thorough and most helpful study. Beginning with the general conditions in the modern home, and going on through the physical care of children, the formation of habits, the social and aesthetic aspects of life, to the matters of specifically religious training, he makes helpful suggestions, based on good psychology and keen observation. At the end of each chapter is a series of searching questions and the references for teaching and bibliographical notes are both conveniently arranged. Altogether a most helpful piece of work.

**ENCYCLOPEDIA OF RELIGION AND ETHICS, Vol. XII, Edited by James Hastings.** (Charles Scribner's Sons, New York, 1922, \$8.00.) The completion of this remarkable work is an occasion which might well call forth the gratitude of all interested in religion, either practically or from the scientific point of view. There is now available a widely-comprehensive, authoritative work of reference on every aspect of religion, one which, in spite of its thoroughgoing scholarship, is still usable in almost all particulars by any intelligent layman. In these twelve volumes the private library finds itself well-equipped for all questions in this field and, when taken with such complete works as the Hastings Encyclopaedia of the Bible, the church or school library has here complete and satisfactory reference material. Along with some of the smaller and more handy dictionaries we wish every school might have, for the use of its teachers and older scholars, this excellent reference work.

H. F. C.

**THE FOUNDATIONS OF PSYCHOLOGY, J. S. Moore.** (Princeton University Press, 1921.) An advanced, critical discussion of the most general concepts of psychology. What scientific psychology is; contemporary "schools" (structuralism, functionalism, behaviorism, self-psychology); psychology and metaphysics; the relation of mind and body; the subconscious—these are leading topics. In short, this is a book on the main theories of psychology and of the psychical. Naturally and properly the author argues for his own theories, but in the light of constant exposition of contrasting views. There are abundant references to sources.

G. A. C.

**MENTAL DEVELOPMENT AND EDUCATION, M. V. O'Shea.** (Macmillan Company, New York, 1921.) (K.2.) A very useful text-book for teachers in training; in three parts: the phenomena of development; its educational significance; and a series of exercises and applications in the laboratory method. The chapters on the development of the motive forces behind conduct are especially stimulating.

**BIBLE AND SPADE, John P. Peters.** (Charles Scribner's Sons, New York, 1922.) (A.4.) The Bross Lectures, at Lake Forest College, for 1921. A fascinating survey of archeological exploration and discoveries in biblical lands which reads as interestingly as a novel, at least to any who are familiar with the Bible. Even the appearance occasionally of special pleading for the evidential character of certain material does not seriously lessen the value and charm of this book.

**YOUR BOY AND GIRL, A. T. Jamison.** (George H. Doran Co., New York, 1922, \$1.25.) (P.5.) Some good advice on practical subjects with a chapter on the necessity of child-conversion that seems to be strikingly out of place. The author writes from general rather than from scientific observation.

**LANDMARKS IN THE HISTORY OF EARLY CHRISTIANITY, Kirsopp Lake.** (Macmillan Company, New York, 1922, \$1.25.) (C.5.) One of the meatiest books of many a day; a careful, concise, and scholarly study of the principal phases of the development of the doctrines of early Christianity. No one concerned with current theological problems can afford to neglect this review with its keen analysis and synthetic correlation and interesting style.

**JUVENILE DELINQUENCY, Henry H. Goddard.** (Dodd, Mead and Company, New York, 1921.) (G.3.) A very useful little book on the psychopathic aspects of the juvenile problem by the Director of the Ohio Bureau of Juvenile Research, in the form of several studies with chapters on methods of betterment. There is both warm blood, and scientific precision here.

**A BRIEF BIBLE HISTORY, James Oscar Boyd and John Gresham Machen.** (Westminster Press, Philadelphia, 1922, 60c.) (S.7-1.) Might be described as a re-telling of the biblical narratives in very brief form and under the heads of "The Church in Old Testament Times" and the development of the Church in the New Testament. It is a re-issue of the biblical section of "Teaching the Teacher," a training-class text.

(Book Notes continued on page 299)



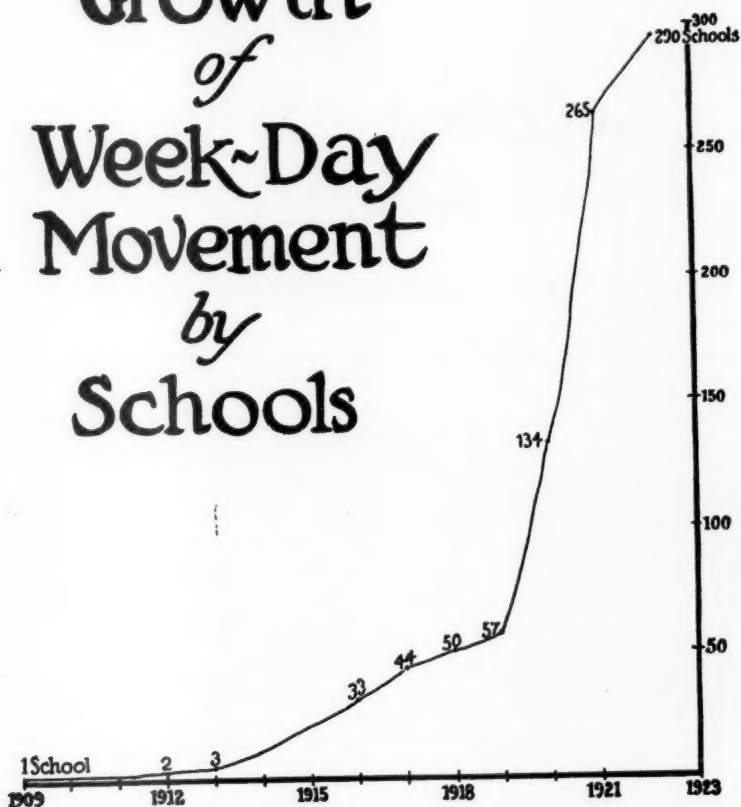
## SURVEY CHARTS

GRAPHS PREPARED BY B. WARREN BROWN, PH. D., ON THE BASIS OF THE REPORTS IN THE  
SURVEY OF WEEK-DAY SCHOOLS OF RELIGION.

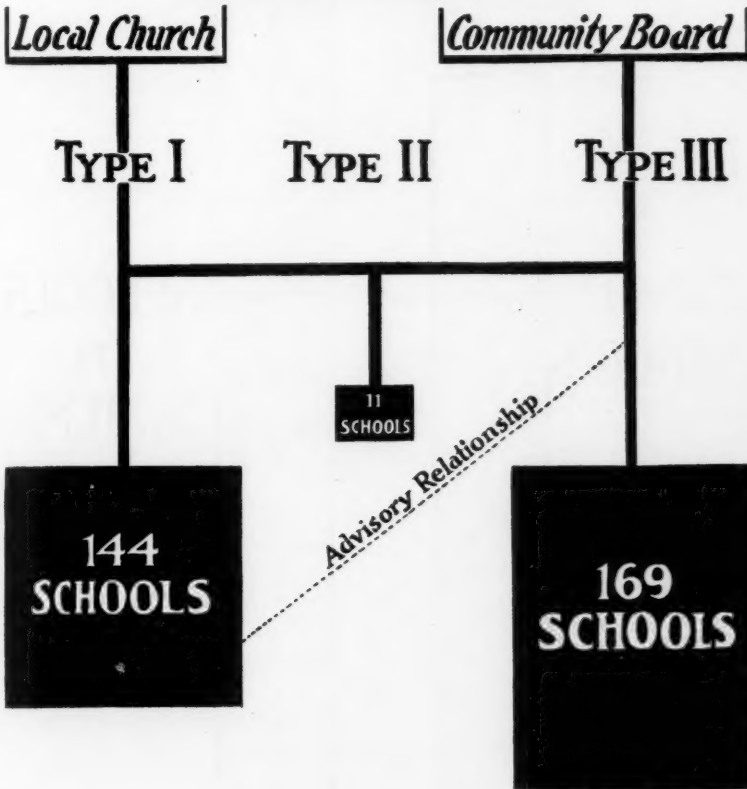
## Location of Schools by States



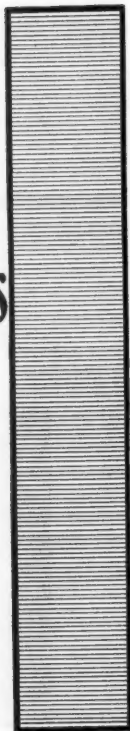
# Growth *of* Week-Day Movement *by* Schools



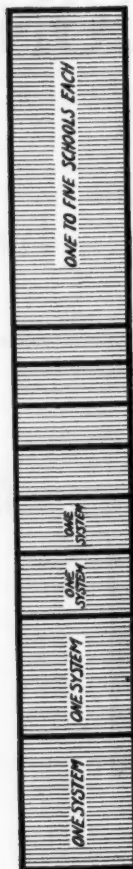
# CONTROL



**SINGLE  
SCHOOLS**



**SCHOOLS  
IN  
SYSTEMS**



# Attendance

(159 Schools Reporting)

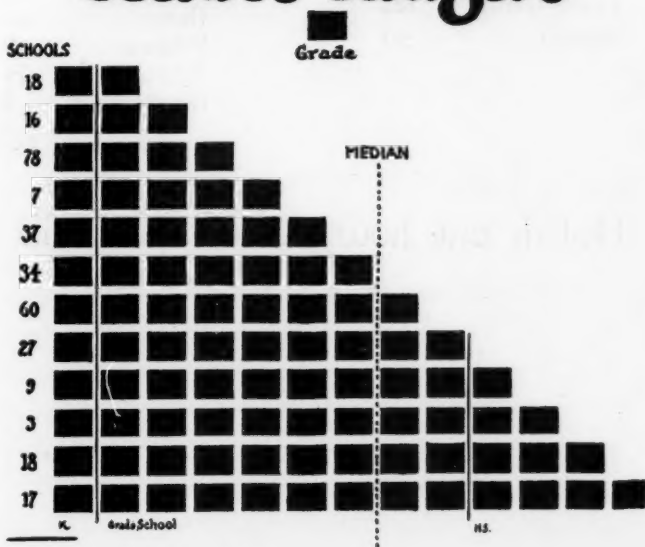
Per cent *by* Schools

96% - 100%	16
91% - 95%	67
86% - 90%	35
81% - 85%	21
Under 81%	20

Median % 91

Minimum % 50

## Grades Taught



# Time of Instruction

*320 Schools reporting*

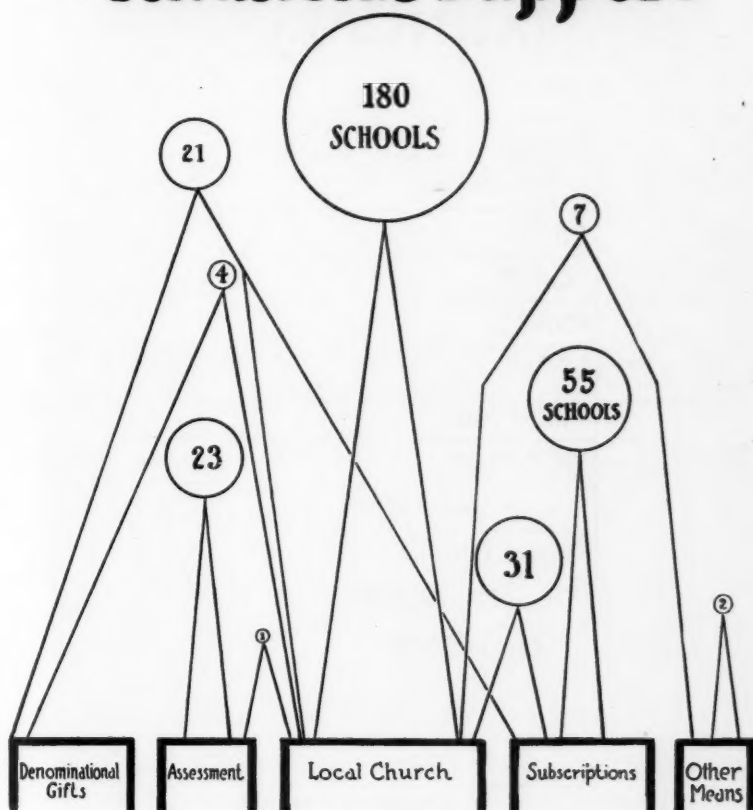
During School Hours	During and After 23	After 53	Other Hours 25
219			

Reciting	Classes	Length of Period	
Once a week	1583	30 minutes	38 schools
Twice a week	350	30-40 minutes	34
Three times	189	40-50 minutes	65
Oftener	41	1 hour	102
		1½ hours	9
		1½ hours	21
		Miscellaneous	8
			<u>287</u>

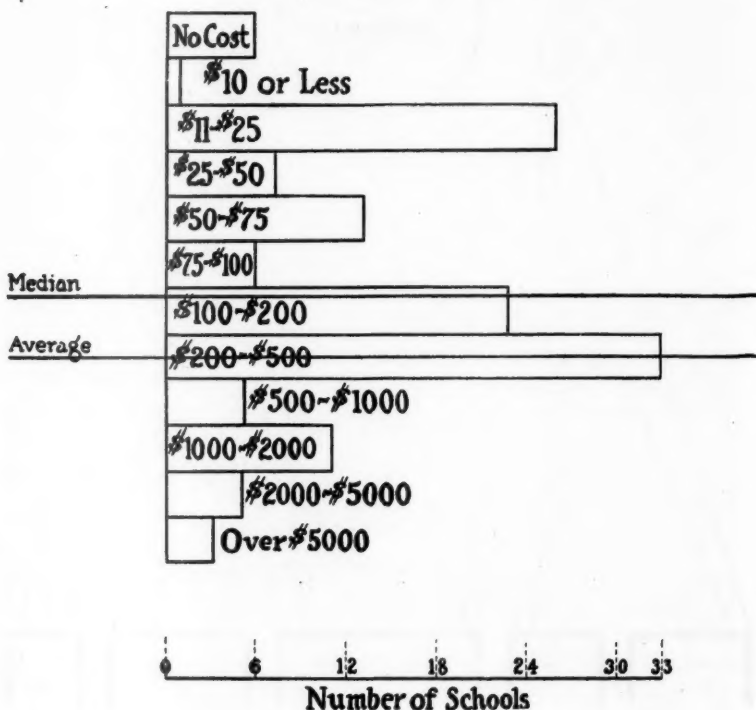
Median one hour a week per child



# Financial Support



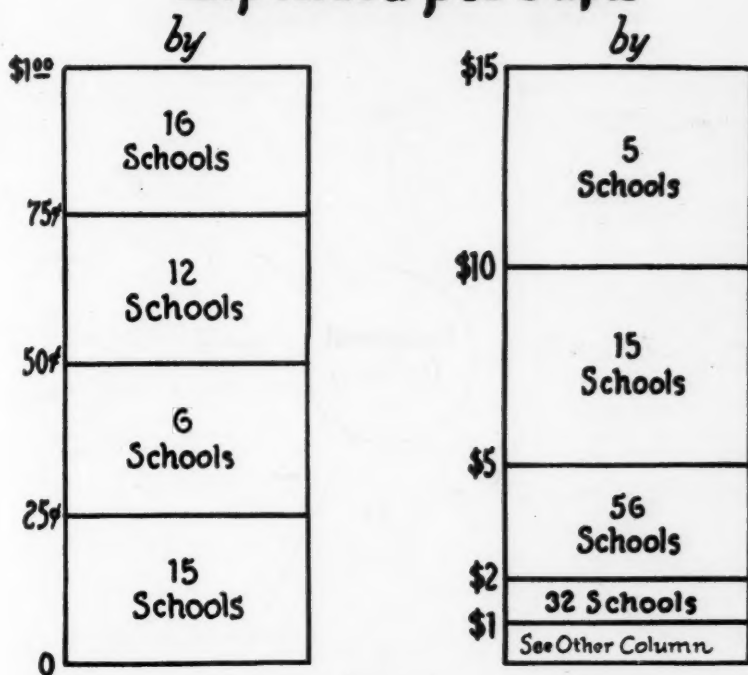
# COST PER SCHOOL (ANNUAL)



# Cost per Pupil

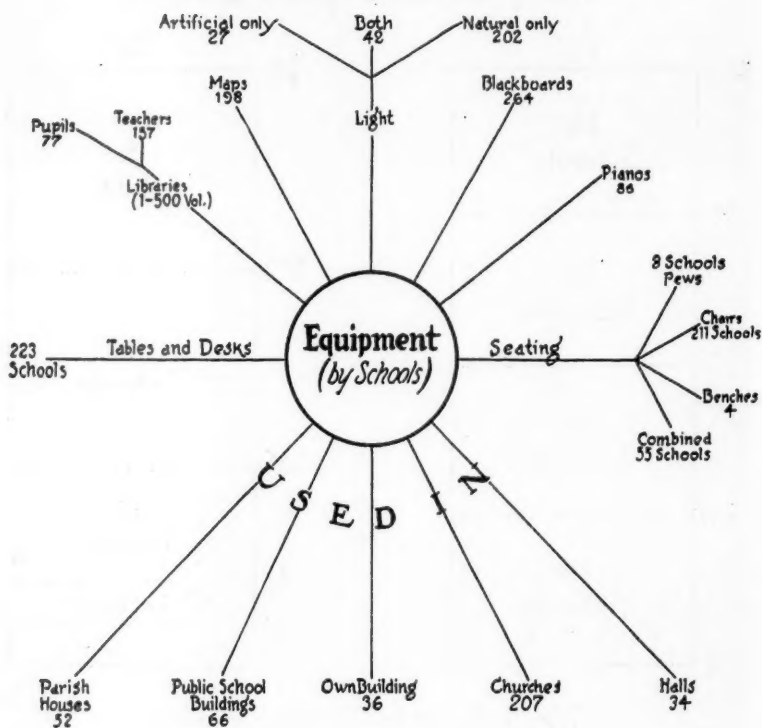
## 1921

### Expended per Pupil



165 Schools Reporting  
 2 expend over \$15 per pupil  
 6 report "no cost"

# EQUIPMENT



# Public School Credit

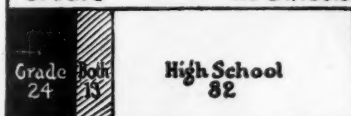
No Credit

195 Schools



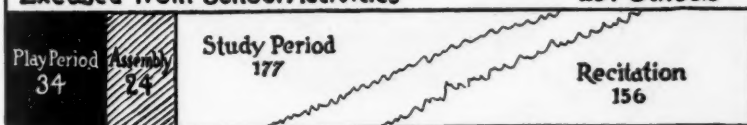
Credit

119 Schools



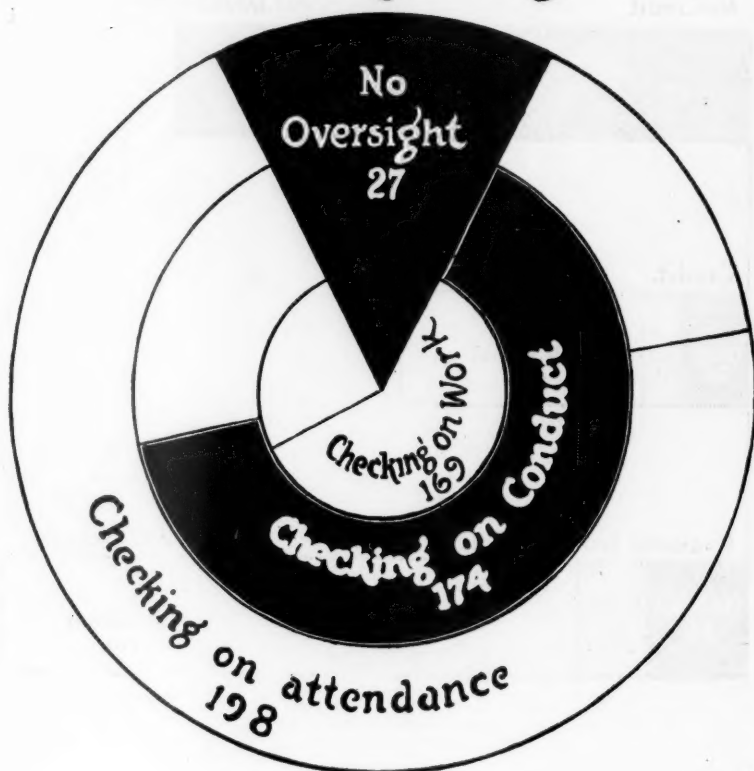
Excused from School Activities

254 Schools



# Public School Supervision

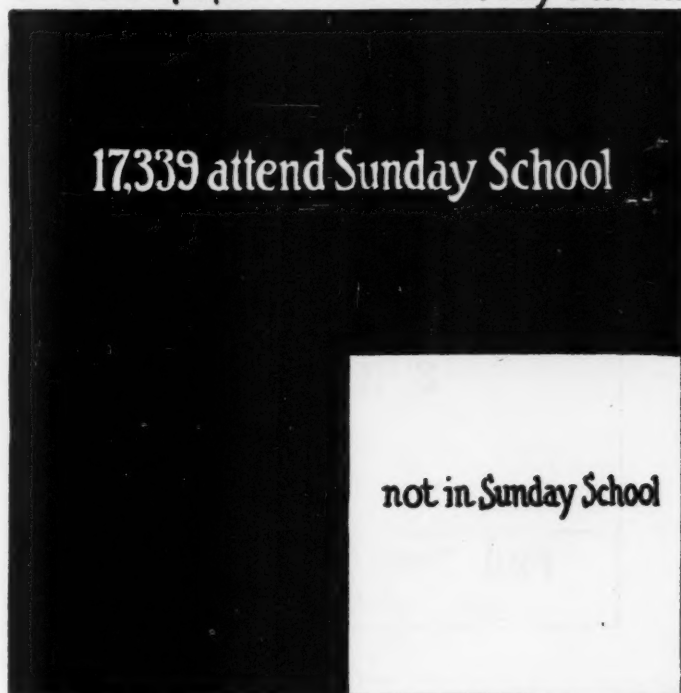
*252 Schools Reporting*





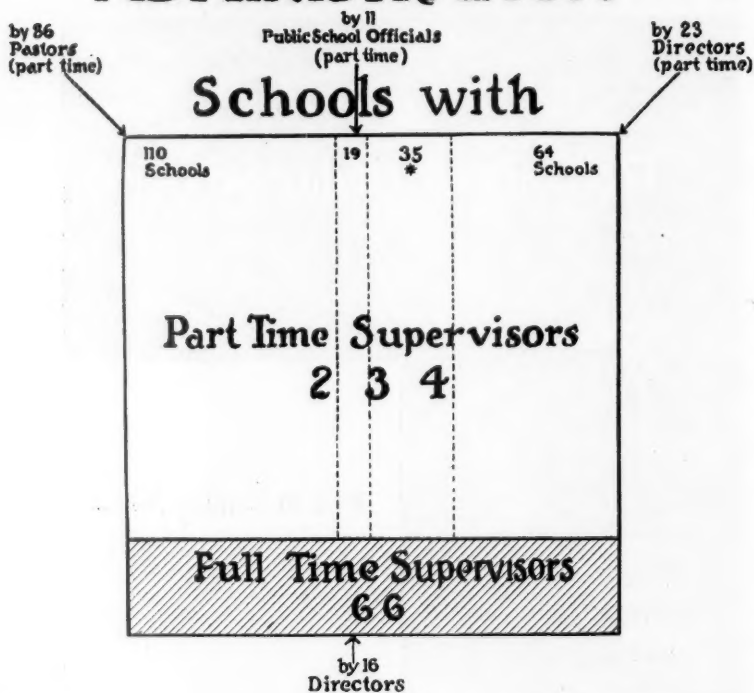
# Enrolled in Sunday School

of 22,987 pupils in 203 week-day Schools



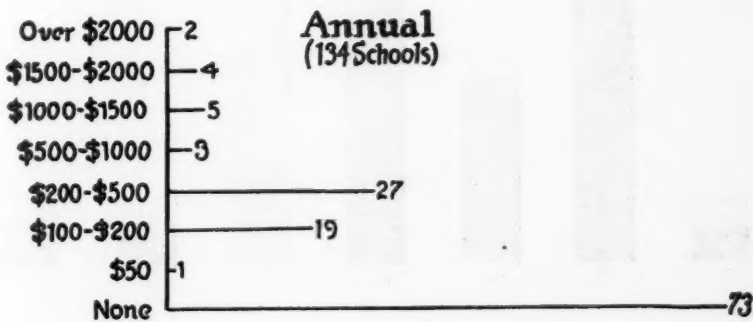
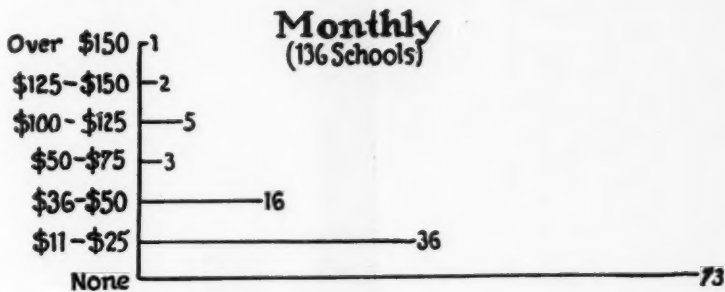
Median number from a week-day school attending Sunday School—70  
Extremes 8 and 363 pupils

# SUPERVISION *and* ADMINISTRATION

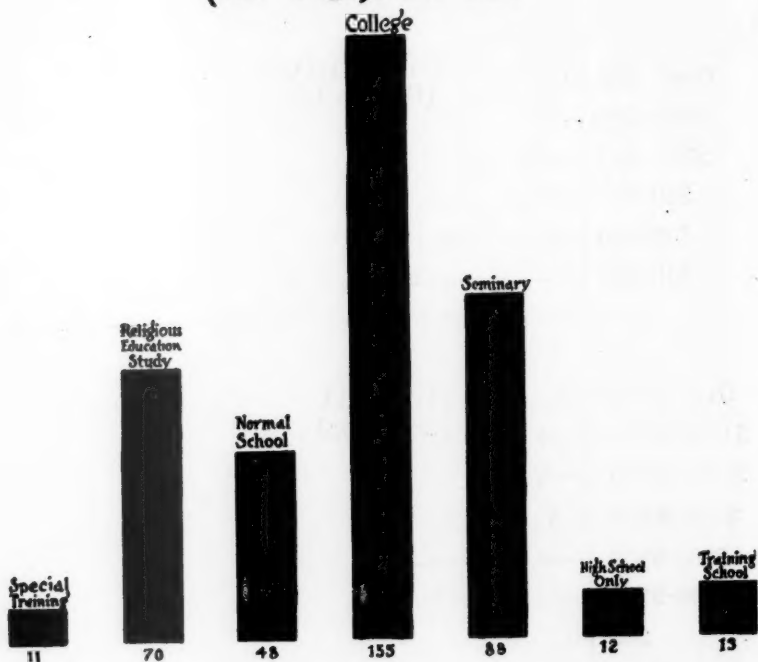


\* Source of supervision not reported

# Salaries of Supervisors

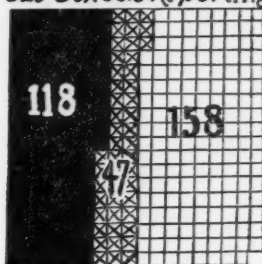


## Training of Supervisors (191 Reports)

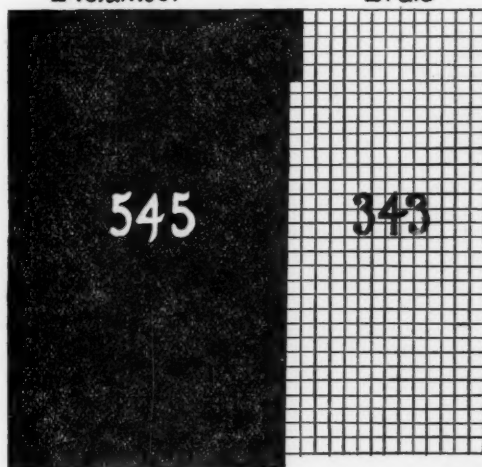


# TEACHERS VOLUNTEER *and* PAID

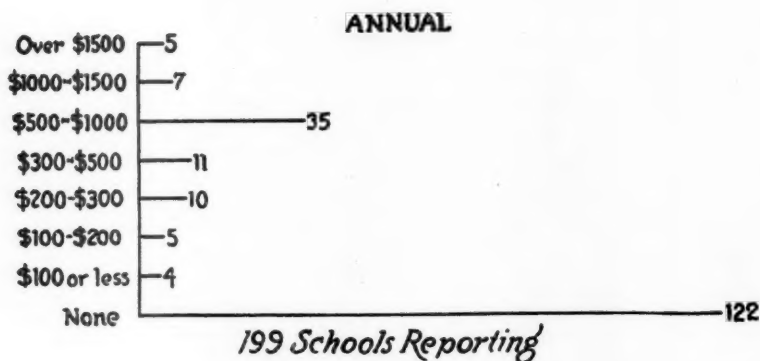
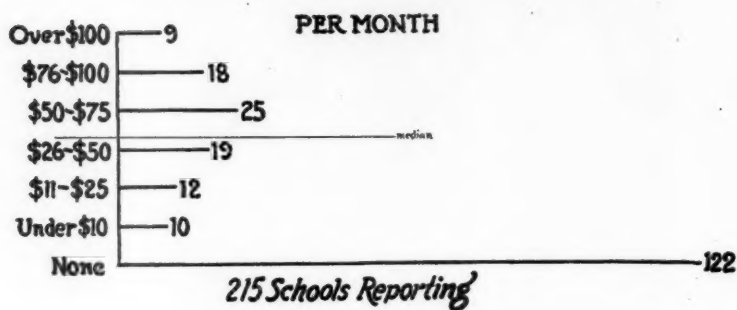
■ Using Volunteers   □ Using Paid Teachers   ▨ Using Both  
*323 Schools Reporting*



*388 Teachers Reporting*  
■ Volunteer   □ Paid



## Teachers' Salaries

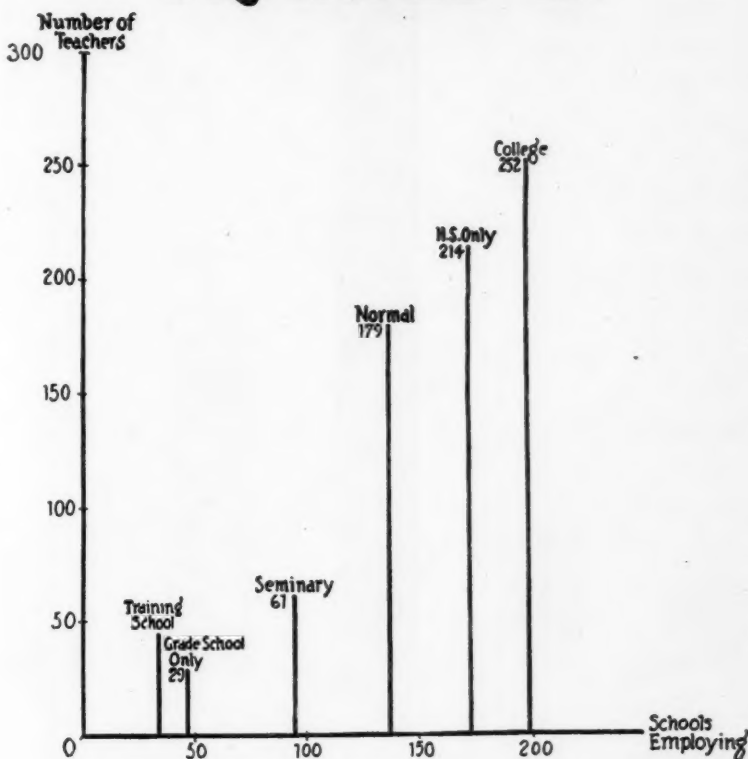




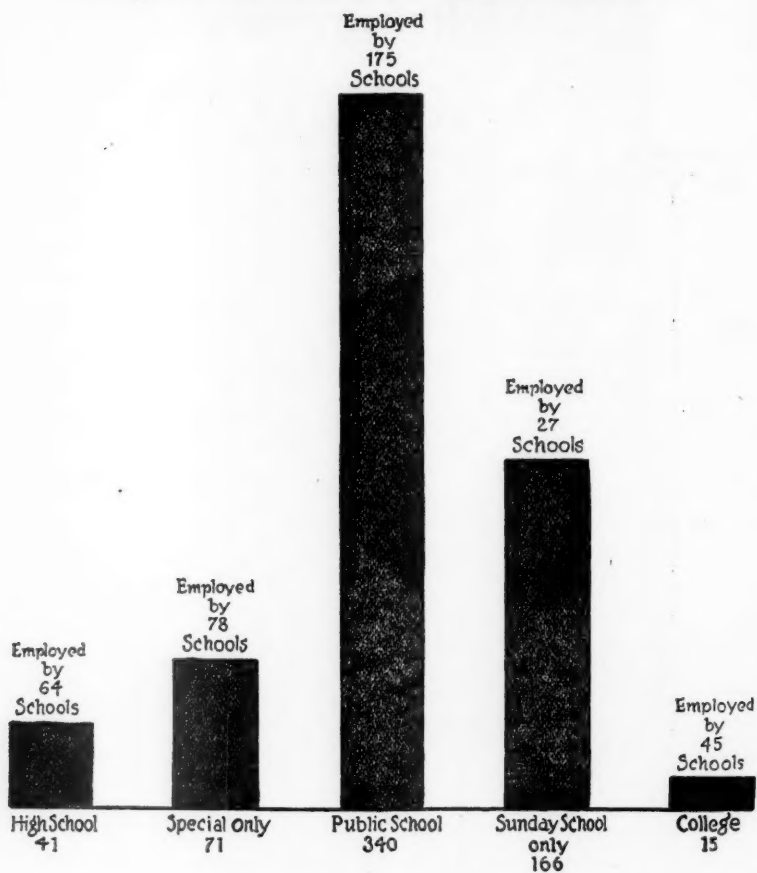
# Training of Teachers

268 Schools Reporting

## TRAINED IN



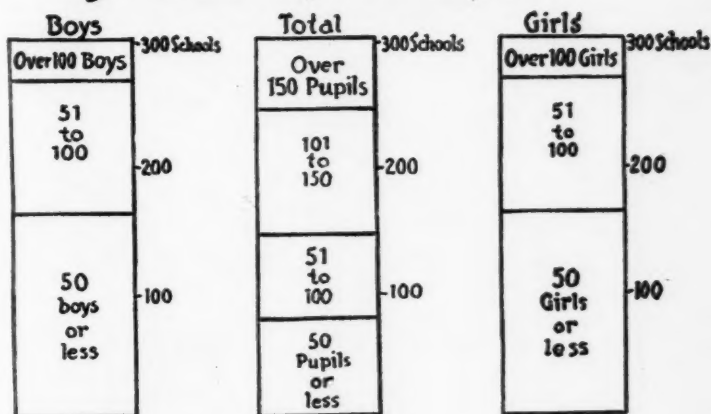
## Experience of Teachers



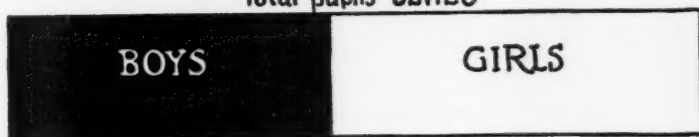
# ENROLLMENT

(300 Schools Reporting)

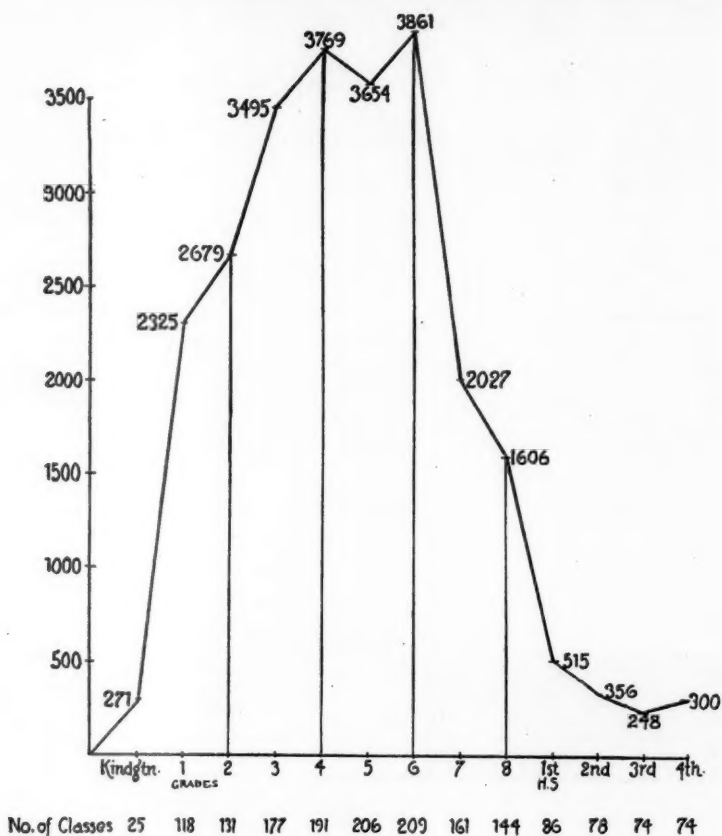
## by size of schools



Total pupils 32,128

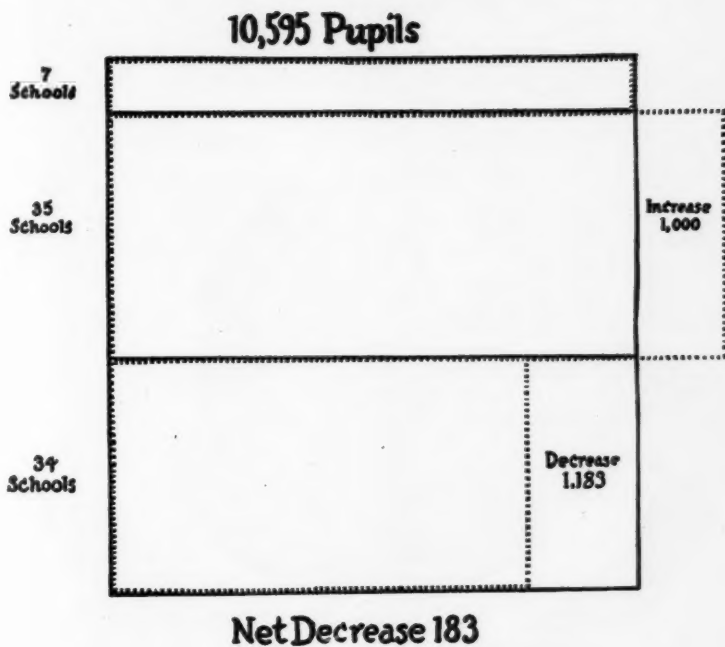


# Enrollment by Grades



# Comparative Enrollment

**1920-21 and 1921-22**  
*(76 Schools Reporting)*



# ACTIVITIES

*(324 Schools reporting)*





## Book Notes. Continued

PROPERTY, ITS RIGHTS AND DUTIES, *L. T. Hobhouse, A. D. Lindsay, et al.* ((Macmillan Co., New York, \$2.00.) This important collection of essays, published first before the war, deserved a new edition, especially since it has been enriched by new material. It is surprising that such a comprehensive series of studies of the fundamental problem of our modern social conditions should have attracted so little attention in this country. It ought to help in a marked degree to change our mental habit of regarding property as the *raison d'être* for civilization, or as having in itself qualities and rights superior to human rights.

A FAITH THAT ENQUIRES, *Sir Henry Jones.* (MacMillan Company, New York, \$2.00.) The Gifford Lectures at the University of Glasgow for 1920 and 1921 are much more than the title seems to imply, for, instead of being a plea for freedom in religion, they are a closely reasoned illustration of the thorough application of the scientific method to religious thought. Without reservation that method is shown at work facing the great facts and problems of the Christian religion.

CREATIVE CHRISTIANITY, *George Cross.* (Macmillan Company, New York, \$1.50.) We have in Christianity, Prof. Cross shows, much more than a static form of religious belief, we have that which is in constant process of urging itself forward, of developing in experience and in thought the forms and ideals which each age needs. It is possible, and necessary, then, to think in new terms, to expect reconstruction and new forms and applications to life.

THE BOOK OF COMMON PRAYER, Third Report, 1922, *General Convention of 1913.* (Macmillan Co., New York, 1922, \$1.50.) (Q.5.) The newspapers have called our attention to this most interesting report at the point of the changes in the service for Matrimony, the gist of which is an identical promise for both man and woman; but the value and interest of the report lies in the many changes and improvements suggested in the order of service; these offer many excellent points to all interested in any forms of worship.

LIVING RELIGIONS OF THE EAST, *Sydney Cave.* (Charles Scribner's Sons, New York, 1922, \$1.75.) (B.4.) A compact and richly informative text book on contemporary Oriental religions. It is objective in its treatment and affords a very convenient work for reference or review.

THE COMMUNITY, *Edward C. Lindeman.* (Association Press, New York, \$1.75.) As one reads into this closely-reasoned analysis of the community, its social significance, and its place and problems in democracy, the question occurs, Why such a text-book from the Association Press? Then the answer comes, as the argument develops, that in practical social Christianity lies the only hope of guiding community life to its safe and rich possibilities.

AMERICA'S STAKE IN EUROPE, *Charles Harvey Fahs.* (Association Press, New York, 1921, \$1.35.) Excellent. Just what has been needed. Regardless of any inevitable conclusions, most valuable service has been rendered in the analysis of the principal aspects of our great moral and spiritual problem of relations to the Old World. Every chapter is rich in quotations from sources of authority. Surely it would be difficult to discover anything better for a group of modern young people or adults than the use of this guide in a discussion group.

THE PLAY MOVEMENT IN THE UNITED STATES, *Clarence E. Rainwater.* (University of Chicago Press, 1922.) Altogether a valuable treatise even though prepared as a thesis for the doctorate, that fact doubtless accounting for certain lapses in English as well as for the dry and detailed discussion of the origin of "the play movement." Otherwise we have a really interesting, carefully prepared account of the differing and developing methods of social provision for play in playgrounds, small parks, etc.

BIBLE AND SPADE, *John P. Peters.* (Charles Scribners, New York, \$1.75.) The Bross lectures, at Lake Forest College, for 1921, were given by Professor Peters in a series of highly interesting discussions on the contributions of modern archaeological discoveries to our understanding of the Hebrew scriptures. Scholarly in character the discussions are not unduly technical and can be easily followed by non-specialists and laymen.

PSYCHOLOGY AND THE CHRISTIAN LIFE, *T. W. Pym.* (George H. Doran Co., New York, 1922, \$1.50.) By psychology is meant particularly psycho-analysis and especially the work of Coué and Baudouin followed by Freud and Jung. One is always suspicious when the clergyman begins to apply psycho-analysis to religion, but here the author is sincere, writes from wide observation and thoughtfully. He is concerned only with the application of more recent theories to certain problems of religious experience, especially to temptation, faith, the struggle for conduct and the place of Jesus in rational thought. Therefore, while not offering a psychology of religion, this book does present some most suggestive chapters especially on the nature of faith and sin, with methods of developing the one and combating or overcoming the other.

## RECENT PAMPHLETS

BIBLE CLASSES FOR HIGH SCHOOL PUPILS, WITH CREDIT TOWARDS GRADUATION, *W. M. Forrest*. (University of Virginia Record, Charlottesville, Va., 1921, October.) (T.5R.)

THE STUDENT COUNCILS, THE LINCOLN SCHOOL OF TEACHERS COLLEGE. (Lincoln School of Teachers College, New York, 1922.)

WEEK-DAY BIBLE INSTRUCTION AT NORTH PRESBYTERIAN CHURCH, ROCHESTER, NEW YORK. (North Presbyterian Church, Rochester, N. Y., March, 1921.)

A THREE HOUR A WEEK CHURCH SCHOOL FOR THE INDIVIDUAL CHURCH. (Presbyterian Board of Publication and S. S. Work, Philadelphia.) (S.2.)

A BOYS' WORK PROGRAM FOR THE INDIVIDUAL CHURCH. (Presbyterian Board of Publication and S. S. Work, Philadelphia.) (R.1.)

REPORT ON MORALS AND CIVICS. (Chicago Public Schools.) (T.5.)

THE ROCKEFELLER FOUNDATION, ANNUAL REPORT, 1920. (Rockefeller Foundation, New York.)

OUTLINES IN THEOLOGY FOR USE IN SCHOOLS AND SEMINARIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, Old Testament Dispensation. (General Board of Education, Salt Lake City, 1921.) (S.9-10.)

LANSING, MICHIGAN SYLLABUS OF BIBLE STUDY FOR HIGH SCHOOL PUPILS, Course I, Old Testament Biography; Course II, The Life of Christ, The History of the Early Church; Course III, Old Testament History; Course IV, The Bible as Literature. (Board of Education, Lansing, Mich.) (S.9-9 and S.9-10.)

THE STUDENT COUNCILS, The Lincoln School of Teachers College.

SOME USES OF SCHOOL ASSEMBLIES, The Lincoln School of Teachers College.

LIFE PROBLEMS & BIBLE STUDY DISCUSSIONS, B. W. Tallman, Y. M. C. A.

LIFE PROBLEMS & BIBLE STUDY DISCUSSIONS, (Students' Edition), B. W. Tallman, Y. M. C. A.

CHURCH OFFICERS IN THE PRESBYTERIAN CHURCH, Geo. R. Brauer, Presbyterian Bd. of Publication & S. S. Work, Phila. (15c.)

UNION SCHOOL OF RELIGION, Annual Bulletin, Union Theological Seminary, N. Y.

PROGRAM OF HEALTH EDUCATION FOR MEN AND BOYS, Henry F. Kallenberg, Association Press. (35c.)

THE COMMUNITY TRAINING SCHOOL, Frank M. McKibben, Abingdon Press. (15c.)

JESUS AND THE END OF THE WORLD, Prof. C. R. Bowen, Meadville Theological School, Meadville, Pa.

JEWISH ETHICS, Samuel Schulman, Central Conference of American Rabbis.

THE EASTER PILGRIMS (A Pageant), Madeleine S. Miller, The Abingdon Press. (20c.)

THE RING OF RAMA KRISHNIAH (A Pageant-Play), Anita B. Ferris, The Abingdon Press. (25c.)

MAKING THE MOST OF LIFE, Benj. S. Winchester, Congregational Publishing Soc.

"KEEP THE HOME FIRES BURNING," Methodist Episcopal Church, South, Nashville, Tenn.

FIRST STEPS TOWARD CHARACTER OR RELIGIOUS NURTURE DURING THE FIRST THREE YEARS, Frederick W. Langford, The Abingdon Press.

THE ROOTS OF DISPOSITION AND CHARACTER, Geo. Herbert Betts, The Abingdon Press.

THE PROBLEMS OF TEMPER, Educational Staff of the American Institute of Child Life, Abingdon Press.

THE PROBLEMS OF FIGHTING, Educational Staff of the American Institute of Child Life, Abingdon Press.

ON TRUTH-TELLING AND THE PROBLEMS OF CHILDREN'S LIES, Wm. Byron Forbush, The Abingdon Press.

TABLE TALK IN THE HOME, Literary Institute of the American Institute of Child Life, The Abingdon Press.

SUNDAY IN THE HOME, Education Staff of the American Institute of Child Life, The Abingdon Press.

A YEAR OF GOOD SUNDAYS, Education Staff of the American Institute of Child Life, The Abingdon Press.

THE RELIGIOUS NURTURE OF A LITTLE CHILD, F. W. Langford, The Abingdon Press.

THE HOME KINDERGARTEN, Edith C. Johnson, The Abingdon Press.

THE NERVOUS CHILD, Edith C. Johnson, The Abingdon Press.

THE FIRST YEAR IN A BABY'S LIFE, Wm. Byron Forbush, The Abingdon Press.

THE NATION'S CHALLENGE TO THE HOME, Wm. J. Knox, The Abingdon Press.  
 HOW ONE REAL MOTHER LIVES WITH HER CHILDREN, Mrs. B. G. M——, The Abingdon Press.

THE GOVERNMENT OF CHILDREN BETWEEN SIX and TWELVE, Wm. Byron Forbush, The Abingdon Press.

PARENTHOOD AND HEREDITY, Geo. H. Betts, The Abingdon Press.

THUMB-SUCKING, H. H. Heller, The Abingdon Press.

THE EDUCATION OF THE BABY UNTIL IT IS ONE YEAR OLD, Wm. Byron Forbush, The Abingdon Press.

THE EDUCATION OF THE CHILD DURING THE SECOND AND THIRD YEARS, Literary Staff of the American Institute of Child Life, The Abingdon Press.

THE MOTHER AS PLAYFELLOW, Alberta Munkres, The Abingdon Press.

THE SECOND AND THIRD YEARS, Literary Staff of the American Institute of Child Life, The Abingdon Press.

THE PUNISHMENT OF CHILDREN, Felix Adler, The Abingdon Press.

THE GOVERNMENT OF YOUNG CHILDREN, Wm. B. Forbush, The Abingdon Press.

THE PICTURE-HOUR IN THE HOME, Literary Staff of the American Institute of Child Life, The Abingdon Press.

DRAMATICS IN THE HOME, Wm. B. Forbush, The Abingdon Press.

MUSIC IN THE HOME, Edith Lovell Thomas, The Abingdon Press.

THE USE OF DOLLS IN CHILD-TRAINING, Mary A. Lowe, The Abingdon Press.

THE HOME AND MOVING PICTURES, Minnie E. Kennedy, The Abingdon Press.

RHYTHM AND RECREATION, Joseph Lee, The Abingdon Press.

STORY-TELLING IN THE HOME, Wm. B. Forbush, The Abingdon Press.

"WHAT TO SAY," Harriet H. Heller, The Abingdon Press.

SEX DISCIPLINE FOR BOYS IN THE HOME, Wm. B. Forbush, The Abingdon Press.

BUILDING FOR WOMANHOOD, Margaret W. Eggleston, The Abingdon Press.

THE DRAMATIC INSTINCT IN CHILDREN, The Literary Staff of the American Institute of Child Life, The Abingdon Press.

TRAINING IN THRIFT, Eleanor R. Larrison, The Abingdon Press.

YOUTH OUTLOOK UPON LIFE, Geo. H. Betts, The Abingdon Press.

## SCRIPTURAL WALL MAPS

V 48 Relief Palestine, 34 x 47

Relief Palestine, small, for pupils

Set of 8 Philips' Scriptural Geography Maps

Write for Catalog No. RE6-3

**DENOYER-GEPPERT COMPANY**

Scientific School Map Makers

5235-57 Ravenswood Ave., Chicago

## COURSES IN RELIGIOUS EDUCATION

*By Correspondence*

RELIGIOUS EDUCATION IN THE MODERN FAMILY

DEVELOPMENT OF THE RELIGIOUS LIFE

PRINCIPLES AND METHODS OF RELIGIOUS EDUCATION

THE MODERN SUNDAY SCHOOL. PSYCHOLOGY OF RELIGION

THE ETHICAL TEACHINGS OF THE NEW TESTAMENT

These Courses and the four hundred and fifty others offered by correspondence command credit and may be begun at any time.

Send for Catalog to **The University of Chicago**, (Division 38), Chicago, Illinois

Series of Handbooks on

# Principles and Methods of Religious Education

**L**EADERS of religious education in many quarters are formulating general principles and conducting specific experiments in accordance with them. Thousands of the rank and file of Sunday-school teachers and superintendents are ready to incorporate in the work of their own schools the favorable results of these experiments.

*Principles and Methods of Religious Education* is the title of a series of convenient and inexpensive handbooks by scientific workers under the special editorship of Theodore G. Soares, professor of religious education in the University of Chicago.

## A Survey of Religious Education in the Local Church

By WILLIAM C. BOWER  
*Professor of Religious Education, Transylvania College*  
\$1.25, postpaid \$1.35

## The Church School of Citizenship

By ALLAN HOBEN  
*Associate Professor of Homiletics and Pastoral Duties, the University of Chicago*  
\$1.25, postpaid \$1.35

## The Dramatization of Bible Stories

By ELIZABETH E. MILLER  
*Instructor in Art in the School of Education, the University of Chicago*  
\$1.25, postpaid \$1.35

## Recreation and the Church

By HERBERT W. GATES  
*Formerly Director of Religious Education, the Brick Church Institute, Rochester, N. Y.*  
\$1.25, postpaid \$1.35

## Handwork in Religious Education

By ADDIE GRACE WARDLE  
*President of the Cincinnati Missionary Training School*  
\$1.25, postpaid \$1.35

## The City Institute for Religious Teachers

By WALTER SCOTT ATHEARN  
*Professor of Religious Education, Boston University of Theology*  
\$1.00, postpaid \$1.10

## Graded Social Service in the Sunday School

By WILLIAM NORMAN HUTCHINS  
\$1.00, postpaid \$1.10

## The Sunday-School Building and Its Equipment

By HERBERT FRANCIS EVANS  
*Professor of Religious Education, Grinnell College*  
\$1.00, postpaid \$1.10

Convenient in form, inexpensive, scientific, popular in presentation, treating subjects of vital interest, these handbooks are invaluable to all who are engaged in Religious Education, either professionally or as private individuals.

**THE UNIVERSITY OF CHICAGO PRESS**  
5810 Ellis Avenue - - CHICAGO, ILLINOIS

## WEEK-DAY RELIGIOUS EDUCATION

The Survey, all Papers and Reports, the Charts and a Summary of the Discussion will be issued in book form at an early date. Advance orders may be placed with The Religious Education Association.

### HARTFORD Seminary Foundation

In addition to the regular courses in the three Schools,

Hartford Theological Seminary  
Hartford School of Religious Pedagogy  
Kennedy School of Missions  
preparing for the ministry, for religious education, and for the mission field, the following Fellowships are offered to

#### Graduate Students

The *William Thompson* and the *John S. Welles* Fellowships, each yielding \$750 annually, are awarded in alternate years to graduates of Hartford for two years' advanced study in this country or abroad.

Two *Forster Ogden Jacobus* Fellowships of \$500 each are awarded annually to graduates of any approved Seminary wishing to specialize in advanced courses at Hartford or to become candidates for the degrees of S. T. M. and Ph.D.

The *Edward D. Douglas* Fellowship provides an income not exceeding \$300 each for graduate students taking advanced courses in Pedagogy or Psychology in preparation for the degree of Ph.D. in Religious Education.

Address THE DEAN, Hartford, Conn.

## Educational Pamphlets College Catalogues and Registers Books Privately Printed and Published

WE OFFER a special service to those who set high standards for their publications. Our unusually extensive resources enable you to publish your own books or the College Catalogue in a manner fitting educational standards. Together with many other periodicals, we print this magazine, RELIGIOUS EDUCATION.

### Printing Products Corporation

Formerly ROGERS & HALL COMPANY

Polk and La Salle Streets  
CHICAGO

# The Abingdon Religious Education Texts

DAVID G. DOWNEY, General Editor

**C**HILDHOOD is the basis of the future, and I believe in religious instruction for American children. The future of the nation cannot be trusted to the children unless their education includes their spiritual development. It is time, therefore, that we give our attention to the religious instruction of the children of America, not in the spirit of intolerance, nor to emphasize distinctions or controversy between creeds or beliefs, but to extend religious teaching to all in such form that conscience is developed and duty to one's neighbor and to God is understood and fulfilled.

—WARREN G. HARDING  
President of the United States

## Christian Citizenship Series

Norman E. Richardson, Editor

**AMERICAN CITIZENS AND  
THEIR GOVERNMENT.** By

**Kenneth Colegrove.** "In this compact, comprehensive work on our government and our duties as good citizens are chapters on our political origins, the national and state constitutions, citizenship and suffrage, political parties and platforms, the President, Congress, and other departments and functions. While the work does not go into complete detail in all its sec-

tions, it does present a basis for sound knowledge of the workings of our nation's machinery."

—The New York Tribune. **Net, \$1.75; by mail, \$1.92.**

**HANDBOOK OF CHURCH AD-  
VERTISING.** By **Francis H.**

**Case.** Definite information, but non-technical in its wording. Numerous illustrations make the material exceptionally concrete. **Net, \$1.25; by mail, \$1.37.**

See Next Page

---

**The Abingdon Press** □ 150 Fifth Avenue, New York



## Week Day School Series

George Herbert Betts, Editor

**THE NEW PROGRAM OF RELIGIOUS EDUCATION.** By George Herbert Betts. This new volume by Dr. Betts is undoubtedly the most significant book of the year in the field of religious education. It defines as no other discussion has attempted to do the place of religious education in the work of the church. Net, 72 cents; by mail, 82 cents.

**WHEN WE JOIN THE CHURCH.** By Archie Lowell Ryan. Lessons preparing for church-membership, what the church is, its great past, its present achievements and program. How the church serves its members and what it expects in return. Illustrated. Net, 75 cents; by mail, 82 cents.

**THE BEGINNERS BOOK IN RELIGION.** By Edna Dean Baker. A teacher's manual of kindergarten lessons for the church school. Characterization of kindergarten age, full directions for teachers, detailed material. Illustrated. Net, \$1.75; by mail \$1.92. Supplementary Material: Teachers Envelope. Net, \$1.25; by mail, \$1.37. Pupil's Envelope. Net, 65 cents; by mail, 72 cents.

**THE RULES OF THE GAME.** By Floyd W. Lambertson. Lessons in religion and ethics which seek especially to cultivate the sense of personal responsibility for conduct and character. Illustrated. A "Teacher's Manual" has been prepared to accompany the pupil's text, and should be in the hands of every teacher. Text: Net, \$1.25; by mail, \$1.37. Teacher's Manual: Net, 90 cents; by mail, \$1.00.

**A FIRST PRIMARY BOOK IN RELIGION.** By Elizabeth Col-

son. Lessons which lead the child to a religious interpretation of his world. God in nature, in the home, church, and everyday life. Illustrated. Net, \$1.75; by mail, \$1.92. Teacher's Envelope of Pictures. (In preparation)

**THE LIFE AND TIMES OF JESUS.** By Frederick C. Grant. A narrative study of the life of Jesus, stressing both his teachings and the significance of his human relationships in furnishing us with standards and ideals for our own living. Illustrated. A Teacher's Manual has been prepared. Text: Net, \$1.25; by mail, \$1.37. Teacher's Manual: Net, \$1.00; by mail, \$1.10.

**THE GEOGRAPHY OF BIBLE LANDS.** By Rena L. Crosby. Geography, history and such information as one might gather on an educational journey regarding the people, ancient and modern, of Bible lands, are interestingly presented. Illustrated. Net, \$1.75; by mail, \$1.92.

**FOLLOWERS OF THE MARKED TRAIL.** By Nannie Lee Frayser. A skillfully told story of the Hebrew people, which is planned as a study text in church or community schools for boys and girls of approximately eleven years. Illustrated. A Teacher's Manual has been prepared to accompany the text. Text: Net, \$1.25; by mail, \$1.37. Teacher's Manual: Net, 90 cents; by mail, \$1.00.

**SONGS FOR THE LITTLE CHILD.** By Clara Belle Baker and Caroline Kohlsaat. Contains seventy new songs for use in the kindergarten, the primary rooms, and in the home; they belong to the kingdom of childhood and will create a new day of joyous singing for little children everywhere. Net, \$1.00; by mail, \$1.10.

See Next Page

**The Abingdon Press** □ 150 Fifth Avenue, New York

## Church Vacation Day School Series

George Herbert Betts, Editor

**THE VACATION RELIGIOUS DAY SCHOOL—Teacher's Manual of Principles and Programs.** By Hazel Straight Stafford. A practical manual, based on experience, which tells how a

church or community can establish a graded school of religion for the instruction of the youth through the weeks of the summer vacation. Illustrated. Net, \$1.00; by mail, \$1.10.

(Several of the Books in the Week-Day School Series belong also to the Church Vacation Day School Series.)

## Community Training School Series

Norman E. Richardson, Editor

**HOW TO TEACH RELIGION—Principles and Methods.** By George Herbert Betts. "By far the best book we have as yet on how to teach the child religion until he is of age to follow the way of Christ as a thing of course."—The Outlook. Net, \$1.25; by mail, \$1.37.

**PRIMARY METHOD IN THE CHURCH SCHOOL.** By Alberta Munkres. The book combines theory and practice. The material presented is thoroughly practical, but enough of theory is included to make it all hold together.\* Illustrated. Net, \$1.50; by mail, \$1.65.

**MUSIC FOR EVERYBODY—Organization and Leadership of Community Music Activities.** By Marshall Bartholomew and Robert Lawrence. A complete course for the training of song leaders, as worked out through three years of continuous teaching and experiment, during which time more than 30,000 men were trained by these methods. Illustrated. Net, \$1.00; by mail, \$1.10.

**STUDENT'S HISTORY OF THE HEBREWS.** By Laura A. Knott. A systematic study of the Old Testament, with the historical background necessary to its proper comprehension. Illustrations. Maps. Chronological table. Net, \$2.00; by mail, \$2.20.

**PAGEANTRY AND DRAMATICS IN RELIGIOUS EDUCATION.** By W. V. Meredith. A reliable and wholly suitable means whereby the interests of young people in religion can be created and sustained. Illustrated. Net, \$1.25; by mail \$1.37.

**THE USE OF ART IN RELIGIOUS EDUCATION.** By Albert Edward Bailey. The appearance of Prof. Bailey's book marks an epoch in the history of method in teaching religion. Illustrated. Net, \$1.25; by mail, \$1.37.

**HANDBOOK FOR WORKERS WITH YOUNG PEOPLE.** By James V. Thompson. This volume seeks to place in the hands of all workers with young people the ripened judgments resulting from many years of actual experience in young people's work. Net, \$1.50; by mail, \$1.65.

**ORGANIZATION AND ADMINISTRATION OF RELIGIOUS EDUCATION.** By John Elbert Stout. This volume sets a new standard in the statement, interpretation and treatment of administrative problems in religious education. Net, \$1.50; by mail, \$1.65.

See Next Page

---

**The Abingdon Press** □ 150 Fifth Avenue, New York

